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A
COMPENDIUM
OF THE
CHIEF DOCTRINES
OF THE
TRUE CHRISTIAN RELIGION:
AS REVEALED IN THE WRITINGS OF
EMANUEL SWEDENBORG.

If any Man will *do his Will*, he shall *know of the Doctrine*,
whether it be of God. John vii. 17.

BY ROBERT HINDMARSH,

Author of "Remarks on the Holy League, lately entered in-
to by the Sovereigns of Austria, Prussia, and Russia," "A Seal
upon the Lips of all those, who refuse to acknowledge the ex-
clusive Divinity of Jesus Christ," &c. &c.

TO WHICH ARE ANNEXED,
A FEW EXTRACTS
FROM E. SWEDENBORG'S TREATISE
ON THE
UNIVERSAL THEOLOGY OF THE NEW CHURCH.

PHILADELPHIA:
PRINTED FOR WILLIAM SCHLATTER.

LYDIA R. BAILEY, PRINTER.

1817=61.



PREFACE.

THE doctrines of the New and True Christian Religion having been published in a great variety of voluminous writings, and many persons having expressed a desire to see them in an abridged form, not only for their own use, but for the benefit of others, who may be disposed to peruse a small Manual, when a larger work would fail to engage their attention; the Author of the following *Compendium* has endeavoured to meet this wish of the Public, by bringing into as compact a form and order, as the nature and number of the subjects treated of would permit, the principal doctrines of the New Jerusalem. And as the sentiments contained in it do not originate with him, but are those of Divine Revelation itself, laid down in a clear and intelligible manner, he feels himself at liberty to recommend it as a work proper to be put into the hands of strangers, or of such as are desirous of obtaining a general knowledge of the doctrines professed by the members of the New Church.

He is aware, that it may possibly be the opinion of some, that the end or purpose intended is already answered by a publication of the late HON. EMANUEL SWEDENBORG, entitled, *A Treatise concerning the New Jerusalem, and it's Heavenly Doctrine*, particularly the cheap edition without the Extracts from *Arcana Cœlestia*. But when it is considered, that the present *Compendium* embraces not only the substance of that most useful little volume, with it's many references to the larger work, but the substance also of the *Treatises concerning the Lord, the Sacred Scripture,*

the *Doctrine of Life*, and the *Doctrine concerning Faith*; that it exhibits likewise a concentrated view of the chief doctrines so amply and so ably explained in the great work, entitled, *True Christian Religion*; and that many leading features of the works on *Divine Love and Divine Wisdom*, the *Divine Providence*, *Heaven and Hell*, the *Intercourse between Soul and Body*, the *Apocalypse Revealed*, and *Apocalypse Explained*, the *Last Judgment*, the *Earths in the Universe*, and even the *Arcana Cœlestia* itself, with other productions of the same distinguished pen as that already referred to, are to be traced in the following pages; we hope, that our humble efforts to convey to the reader, from the stores above mentioned, much useful information in a very small compass, will not prove to be labour entirely lost, but will be accepted by him as a testimony of our desire to contribute to the real welfare of society, by diffusing among them, according to our ability, the knowledge of the One True God JESUS CHRIST; and the most important doctrines of the New and True Christian Religion.

ROBERT HINDMARSH.

Salford, Manchester, }
May 16, 1816=60. }

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COMPENDIUM, &c. &c.

I. *The Being and Unity of God.*

THERE is one God, the Creator of all worlds, visible and invisible, who in consideration of his divine *Esse*, which is the original source and incomprehensible fountain of all life and being, is called I AM THAT I AM, or JEHOVAH, who Is, who Was, and who Is To Be, the First and the Last, the Beginning and the End, the Alpha and the Omega, the All and In All. The being and unity of Jehovah God are inculcated by the general tenor of divine revelation, as well as by many express declarations ; and may be considered as the ground-work or foundation of all religion. It is therefore written, “Hear, O Israel, Jehovah our God “is *One Jehovah*,” Deut. vi. 4. Mark xii. 29. “Thus “saith Jehovah the King of Israel, I am the first, and “I am the last, and besides me there is *no God*,” Isa. xlv. 6. “I am Jehovah thy God, and thou shalt know “*no God but me*.” Hos. xiii. 4.

II. *God himself the primary Substance and Form.*

THIS one God is the real and primary substance and form, from whom and by whom all created substances and forms were produced ; it being impossible that any substance whatever could have risen up *out*

of nothing. All things that exist must, therefore, have been produced by a divine power from an original substance, that is, from God himself, yet in a way, and according to an order, that preserves the most perfect and complete distinction between the Creator and the creature. And as we see, that all created substances and forms have, either directly or indirectly, some respect to the human form; and it being certain, that this respect must ultimately lead and point to him, from whom they proceeded; it necessarily follows, that God is in such original and primary substance and form a **DIVINE MAN**, in whom nevertheless all things are infinite and eternal, without any relation either to space, or time, or matter, being prior to and far above them.



III. *The Divine Essence, which is Divine Love and Divine Wisdom.*

AS the divine Esse of Jehovah God is in itself infinitely above the comprehension of any finite mind, and cannot become the proper subject of either human or angelic contemplation, he has therefore in mercy been pleased so to accommodate himself to the capacity of his intelligent creatures, as to exhibit before them the most evident and striking marks of his divine love and divine wisdom, which constitute his essence. Some faint idea, therefore, may be formed of the divine essence, while we consider it as the complex of all the divine goods, and all the divine truths, which flow from the great fountain of life, and encircle him as a sun of righteousness. Thus God is not only an incomprehensible esse, but at the same time also an essence in some sort comprehensible, as divine love and divine wisdom, divine good and divine truth, in

each of which respects he is truly and properly life in himself, that is, life independent of every other source.

Love and wisdom in God are essentially one, though capable of being distinguished in idea the one from the other. And it being a property of the divine love, in union with the divine wisdom, to love others *out of* or *distinct from itself*, to desire *conjunction with others*, and to *make others happy from itself*, it seems highly reasonable to believe, that this threefold tendency of the divine love and the divine wisdom was the cause of the creation of the world, and also still is the cause of it's preservation.



IV. *Creation.*

AS Jehovah God, by virtue of his divine love, had in view the happiness of others out of himself, yet contiguous to himself; so by virtue of his divine wisdom, operating according to the laws of his own order, he produced from himself, and not out of nothing, as many have supposed, substances and forms, both spiritual and natural, in indefinite variety, and at length human forms capable of receiving and perceiving in themselves his divine love and wisdom. These human forms were therefore created to be images and likenesses of him, from whom they were produced, and by whose power they were brought into existence. On which account it is written, "In the beginning was the Word, (the Divine Wisdom,) and the Word was with God, and God was the Word. All things were made by him; and without him was not any thing made that was made," John. i. 1, 3. And again, "God said, Let us make man in our image, after our likeness. So God created man

“in his own image, in the image of God created he him,” Gen. i. 26, 27.

From this general view of the nature and design of creation, may be inferred the following particulars, relative to the order of it's progression from first principles to ultimate effects, viz. 1. That from Jehovah God there emanated, and still emanates, a sphere of divine glory, which encircles him on every side, and constitutes the sun of the spiritual world. 2. That through the instrumentality of this sun, which in it's essence is pure love, and gives forth spiritual heat and spiritual light, in other words, love and wisdom, to minds capable of receiving them, three spiritual atmospheres, of different purity and activity, were produced, giving birth to all things in that world; and that the sun of the natural world, which is pure fire, was in like manner produced, together with three natural atmospheres, and all earths which exist by their means. 3. That thus all things were produced, not out of nothing, but from the divine love by means of the divine wisdom, which are indeed the substance of all substances. 4. That every created subject is, by the very condition of it's existence, finite and limited, and consequently distinct from the Infinite, from which or from whom it proceeded. 5. That nevertheless the Infinite is in created subjects, as in it's receptacles, according to their various degrees and states of being. 6. That all things, which thus came forth from the Divine Being, do in a certain way return to him through the medium of man, in whose body are collected all the uses of the natural world, and in whose mind all the uses of the spiritual world; and that such return is made by an acknowledgment in heart, understanding, and life, that all things are derived from, and continually supported by, the divine love and the divine wisdom of the great Author of all being.

These and similar considerations, arising from a view of the grand work of creation, demonstrate to the truly rational mind, when enlightened by revelation, that God is omnipotent, omniscient, and omnipresent; that by virtue of his divine perfections he is essential order; that this order was originally introduced into the universe, and all its parts; and that man especially was created to be a living form of such order, and consequently an image and likeness of his bountiful Creator.



V. *The State of Man before the Fall.*

THEY who understand the Word only in its literal sense, are led to believe, that the creation, which is described in the first and second chapters of Genesis, denotes the creation of the universe, and that God was employed six days in making the heaven, the earth, the sea, with all things which are in them, and at length man in his own image and likeness. But who cannot see, if he ponders deeply on the subject, that the creation of the visible universe is not there meant? For such things and circumstances are there described, as any person of sound judgment, or even of common understanding, may know were not brought into existence in the manner related. For example, it is said, that there were light and darkness, day and night, morning and evening, also grass, herbs, and trees, yielding seed and fruit, before the creation of the sun, moon, or stars; and yet it is not possible to conceive how these effects could be produced, without the existence and influence of the sun.

Again, it is written in the first chapter, that God made man male and female; but in the second chapter, even after the conclusion of the six days of cre-

ation, that there was not a man to till the ground; whereupon one was formed of the dust of the ground, and the breath of life breathed into his nostrils. Being then placed in the garden of Eden, wherein were trees of every kind, pleasant to the sight, and good for food, particularly one in the midst of the garden, called the tree of life, and another called the tree of the knowledge of good and evil, he is severely prohibited from eating of this latter tree, yet allowed freely to eat of all the rest: which circumstance, if taken literally, is liable to be considered by some readers as a snare laid for him, under the most tempting appearances, either to entangle him in a direct act of disobedience, or to excite in him an appetite to forbidden fruit. But there being as yet no help meet for the man, the history proceeds to inform us, that Jehovah God caused a deep sleep to fall upon him; and while he was in this state, it is added, that he took one of his ribs from him, (although it does not appear, that he had been previously furnished with more than were necessary for his own use,) and formed it into a woman. Then in the third chapter we are further informed, that a serpent, more subtle than any other beast, and withal miraculously endued with the faculty of speech, discoursed with the woman in her own language, and with artful reasonings persuaded her to eat of the tree of knowledge, and finally involved Adam in the same transgression; although it is reasonable to suppose, that, coming out of the hands of his Creator, he was the most perfect and the wisest of mankind. But the calamity, into which the first pair thus plunged themselves, according to the generally-received doctrine, was not confined to their own persons, but extended itself to the whole of their posterity, who are therefore supposed to have been sentenced to eternal damnation, not for their

own fault, but for that of their first parents committed long before they had any offspring.

Such are the difficulties and paradoxes attending the mere literal interpretation of this part of the Word, which, it is to be feared, have had the effect, with too many, of inducing upon their minds first of all a doubt concerning it's sanctity, and at length a disposition flatly to deny it's divine inspiration, and to rate the whole volume of revelation as a downright imposition on the credulity of mankind. Yet how different will it's character be found, when it is understood and admitted, that there is in every part of the Sacred History an internal spiritual sense perfectly distinct from the letter; and that in that sense heavenly and divine things are exhibited to view under natural and external representations! For it is now well known, that the method of writing here alluded to was practised by the wisest among the ancients; and that they were held in the highest esteem, who shewed the most skill in describing spiritual and moral subjects in historical forms. Of a still higher character, because of divine origin both as to matter and as to expression, are the first chapters of Genesis, which are to be interpreted in the following manner.

By the creation of heaven and earth is spiritually understood the new creation or regeneration of man in general, particularly of the man of the Most Ancient Church, which was called Adam, or Man, because it was a truly celestial church, and a model of every human virtue. By heaven is meant it's internal, and by earth it's external. By the six days of labour, and the seventh day of rest, into which Jehovah entered, after he had finished his work, are understood the various stages of man's regeneration, and the heavenly peace which then succeeds. The most perfect state of this church is described in the se-

cond chapter, from the 7th to the 17th verse, where man, being formed into the image and likeness of his Creator, is pronounced to be a living soul, and placed in the garden of Eden, which was well watered, and enriched with the choicest fruits of the earth. The garden itself, called also paradise, denotes the wisdom and intelligence of the man or men thus created anew, and made celestial: the trees pleasant to the sight, and good for food, denote their interior perceptions of truth and good: the tree of lives in the midst of the garden, denotes their love and wisdom derived solely from the Lord their Creator: and the tree of the knowledge of good and evil, denotes faith or science capable of being derived from themselves, or from their own sensual principle, in an external way, contrary to divine order; on which account they were prohibited from eating of the fruit of this latter tree, but allowed to eat freely of the other trees.

The state of man, prior to the fall, widely differed from his present state. Before that period his will and understanding were perfectly united, and formed only one mind; insomuch that, as soon as ever any love or affection was in motion, it instantly produced it's proper science or thought, the one being inseparable from the other. In that happy age, called by way of eminence the *golden age*, men needed no external instruction, but obtained all necessary knowledge by an internal influx, like a dictate from heaven. Hence they had no written revelation, because divine truths were inscribed on their hearts: neither did they exercise any external worship, like that of succeeding times, because they needed no stimulus, no formal excitation, to the performance of duties, which to them were the constant and sweetest employment of their lives. They were born also into the

science of all things conducive to their well-being and happiness, whether natural or spiritual. The whole theatre of nature was to them only a picture of heaven. Every object that met their eye, from the sun in the firmament to the smallest particle of dust on the earth, furnished them with an opportunity of contemplating it's true and proper archetype in that eternal world, of which they were in a manner already inhabitants, even while dwelling in the body. They had no external respiration, no sonorous, articulate language, such as took place afterwards; but communicated their ideas one to another by numberless changes of the countenance, especially by the varied motions of the lips, and by the lively expressions of the eye. Moreover there was no deceit, no such thing as hypocrisy; but the countenance was the ready and faithful index of the mind: the consequence of which was, that, enjoying a mutual perception of each other's states, they both communicated and received more certain, distinct, and rapid successions of thought and affection, than any sonorous and articulate language can now possibly convey.

How long man remained in this his primeval state of integrity and perfection, into which he was successively introduced after his birth as a natural man; or how many generations of men continued to enjoy the heavenly life above-described; cannot at present be known. But it is probable, that symptoms of a tendency to decline might have appeared soon after this primitive church had arrived at it's fulness of maturity, and long before any gross corruptions had entered among them, so as to cause their entire expulsion from the garden of Eden, and at length their total destruction by a flood, or inundation of lusts and false persuasions.

VI. *The Origin of Evil, and the Fall of Man.*

MAN, when formed into the image and likeness of his Creator, was in the just and full exercise of two original faculties, called rationality and liberty. By *rationality* is meant the faculty of understanding what is true and false, also what is good and evil: and by *liberty* is meant the faculty of thinking, willing, and acting, in a state of perfect freedom. These two faculties were implanted in man at his creation; they are still in him at his birth into the world; and they are never absolutely taken away from him. But they are not, properly speaking, his own; they are only lent or continually communicated to him, being of and from the Lord in him, insomuch that they may be said to be the dwelling-place or residence of God with every man, enabling him to think and speak, to will and act, in all appearance as of himself. These faculties, thus appearing in him as his own, constitute his capacity of entering into reciprocal conjunction with his Creator, and consequently of living for ever. By these also he is capable of being reformed and regenerated; and by these he is distinguished from the brute beasts.


Man then being thus created and formed into an image and likeness of his God, and feeling in himself the life imparted to him in all respects as if it were his own, his integrity consisted in perpetually acknowledging from his heart, that all he had was the Lord's in him. But it is plain, that, while this derived life appeared to be in him as his own, though in reality it was not so, he must necessarily have had the power either of ascribing it to the Lord, according to the *real truth* of the case, or to himself, according to the *mere appearance*. For without this possibility he could not have existed a single moment

as a rational and free agent; in other words, he could not have been a man, but would have been a kind of automaton, an intellectual machine, or at best a dignified brute. While he thought, willed, and acted, in and according to the truth, notwithstanding the appearance, he remained in the order to which he was created: but as soon as ever he yielded to the appearance, and by reasonings from the senses confirmed himself therein, he then abused those faculties, with which he was endued, and by turning to himself departed from his Creator. Thus, instead of standing in the true order of his life, which consisted in the perpetual acknowledgment, that he was only a *recipient* of life from God, he erroneously confirmed himself in the appearance that such life was *his own*: and thus, by the abuse of his two faculties of rationality and liberty, he formed in himself the origin and beginning of evil.

All this is described in the Sacred Scripture in a way peculiar to the genius of the most ancient people. The language used for this purpose may be called *paraboli- cal*, or, as the apostle Paul expresses it, *allegorical*: but in truth every word is significative of, and correspondent with, some specific matter of contemplation included in the general subject. In language of such a character the serpent, which deceived the woman, and through her the man, denotes the sensual principle, which by fallacious appearances, and plausible but false reasonings, flatters and seduces first of all the will or selfish propensity, represented by the woman, and afterwards the rational faculty itself, represented by the man. For the man, the woman, the serpent, the tree of the knowledge of good and evil, and the garden of Eden itself, all represented and signified states of affection, thought, and life, in each individual member of the church, and

at the same time in that collective body of men, of whom consisted the first or most ancient church on this earth. The way, in which that church fell, was the same as that in which every succeeding church has fallen: each church, when arrived at maturity, has had it's man and it's woman; each has been placed in a garden similar to that of Eden, though not so highly cultivated, nor so rich in product; each however has had it's tree of life in the midst, it's tree of the knowledge of good and evil, it's delicious fruits, and it's seducing serpent. And if we trace the progress of evil, we shall find, that all these successive churches, all the individuals composing them, and all who have descended from them, or in any way been related to them, in short, all the families of mankind, all, all have eaten of the forbidden fruit; they have all, more or less, suffered themselves to be deceived by the delusive pleasures of self-love and the love of the world.

From the preceding observations it evidently appears, that man, by the abuse of his faculties of liberty and rationality, with which he was originally endued, perverted the order in which he was created, confirmed himself in states of infidelity and moral depravity, and at length plunged himself into unspeakable miseries and calamities, from which there could have been no recovery, but by the interposition of the divine mercy, wisdom, and omnipotence. The Creator himself, therefore, compassionating his helpless, fallen offspring, immediately announces to them his purpose of effecting their restoration; and in the mean time makes a true faith in the future Messiah the condition of their present acceptance with him, and of their eternal salvation hereafter.



VII. *The State of Man after the Fall.*

THE fall of man is generally understood to have taken place at the time when Eve first, and then Adam, ate of the fruit of the tree of the knowledge of good and evil; till which unhappy moment they are both supposed to have been in their highest state of integrity and perfection. It is likewise the common opinion, that by this one single act of indulgence, in eating of a tree, which not only appeared delightful to the eye, but was thought capable of imparting a degree of wisdom still superior to that which they then possessed, they both precipitated themselves into the lowest abyss of moral depravity, and at once brought upon themselves, and upon their yet unborn posterity, a complete and total ruin. But from an attentive perusal of the Sacred History it may be seen, that the declension of the Most Ancient Church, called Adam or Man, was gradual, commencing with an almost imperceptible propensity or inclination, in the members of that church, to be led by themselves, rather than by the Lord; then proceeding to a more evident state of self-love, until at length by sensual reasonings, by direct acts of disobedience, and by long-continued habits of vice, wickedness prevailed universally, and the whole earth was filled with violence.

The first direct notification of evil, in it's incipient state, is given in the 18th verse of the second chapter of Genesis, where Jehovah God says, "It is *not good* that man should be alone." All before had been either *good*, or *very good*. But from this period evil took it's rise, and gradually accumulated through a series of successive churches, with occasional intermissions of partial restoration, until it arrived at it's full consummation, which is thus described in the 5th

and 13th verses of the sixth chapter : “ And God saw
“ that the wickedness of man was great in the earth,
“ and that every imagination of the thoughts of his
“ heart was only evil continually. And God said
“ unto Noah, The end of all flesh is come before me ;
“ for *the earth is filled with violence* through them :
“ and behold, I will destroy them with the earth.”
Yet, notwithstanding this general depravity and wick-
edness, there were still some left, who retained within
themselves the capacity of being restored to a certain
degree of integrity, by the reception of charity and
faith from the Lord. These were represented by
Noah and his family, who were preserved in the ark ;
and with them a new church was raised up, in the
room of that which perished.

The state of man was now changed : his mind, and
in some measure his body also, became the subjects
of a new organization : for, whereas before the fall
his will and understanding, or his two faculties of
willing and thinking, were inseparably united, the
latter constantly acting in subserviency to the former,
after the fall, more especially after it's entire com-
pletion, the one acquired the power of being elevated
above the other ; that is to say, the understanding in
it's separate capacity could contemplate truth, and ac-
knowledge the justice of it's dictates, while the will
still remained in the love and practice of evil. At the
same time external respiration commenced, and toge-
ther with it external language, sonorous and articu-
late ; to which succeeded a written revelation, or di-
vine rule of life, and external worship, each adapted
to the state of man, now so essentially changed from
what it had been previously to his fall.

This inversion of the order, in which man was ori-
ginally created, being that also to which the whole

human race are at this day subject, was miraculously effected for the sake of their regeneration, which was in future to be conducted through the external medium of instruction directed to the understanding, in conjunction with the interior operations of the divine mercy. In this way a new will, a new heart, together with new affections of love, and new perceptions of wisdom, were to be, and still may be, formed in man, and he himself restored, if not to the same high degree of perfection as before, yet to a near resemblance of it, and to an equal participation in the happiness of eternal life.



VIII. *Redemption by the Assumption of Humanity.*

NO sooner had man eaten of the forbidden fruit, than a merciful promise was made of his future redemption and salvation, which were to be effected by the exertion of a divine power in his behalf, bruising the head of the serpent, thereby delivering him from the dominion of evil and infidelity, and restoring him to that happiness, from which he had so wofully fallen. To effect this great end, the one God, Jehovah himself, in the fulness of time descended, and, according to the principles of his own divine order, assumed a human essence and form by incarnation; in and by which form, as a medium suited to the states and perceptions of his creatures, he might not only become visible to them, but might also gradually introduce among them, from the fountain of pure divinity within that medium, such a measure of his divine influence as would tend to remove the impending destruction from their heads, and at length raise them to a state of final happiness.

The reason why this assumption of Humanity became necessary was, because in this, and in no other way, could the infinitely pure and divine essence approach the cause of man's disorder, now risen to it's extreme limit, without danger of consuming him: for as human nature is the seat and habitation of evil, it appears, that the only mode of expelling such evil, or at least of reducing it's power, was by Jehovah preparing for himself a body, wherein he might as it were come into contact with, and at the same time resist and overcome, those infernal spirits, who, being present with man, are continually seducing and endeavouring to destroy him. This combat and victory over the powers of darkness, by Jehovah himself while in the Humanity, form a principal subject of divine revelation: and hence it is that we so frequently find him described as a *Mighty Man*, a *Man of War*, a *Conqueror*, a *King of Glory*, &c. &c.

Numerous are the passages in the Sacred Scriptures, which confirm the doctrine here maintained, of the descent of Jehovah himself into the world, in order that he might become an incarnate God, and thus an everlasting Redeemer and Saviour. But the following will be found amply sufficient on the present occasion. "Behold, a virgin shall conceive, and bear a Son, and shall call his name *Immanuel* (God with us)," Isa. vii. 14. Matt. i. 22, 23. "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the *Mighty God*, the *Everlasting Father*, the Prince of Peace," Isa. ix. 6. "It shall be said in that day, Lo, *this is our God*, we have waited for him, and he will save us: *this is Jehovah*, we have waited for him, we will be glad and rejoice in his salvation," Isa. xxv. 9. "Behold, *the Lord*

“ *Jehovih* will come with strong hand, and his arm shall rule for him: he shall feed his flock like a Shepherd,” Isa. xl. 10, 11. “ All flesh shall know, that *I Jehovah* am thy *Saviour* and thy *Redeemer*, the *Mighty One of Jacob*,” Isa. xlix. 26.

The form, under which *Jehovah* appeared, and by which he may be said to have sent himself into the world, was called the *Son of God*; and it was so called for the reasons to be now stated. As it was impossible for the infinitely pure and naked Divinity, such as it is in itself, to come down among men, without consuming them in an instant, the divine mercy of *Jehovah God* prompted him to come down in such a way of accommodation, that the full intensity of his glory should be with-held from their eyes, while he presented himself in the world principally as *divine truth*, veiled or clothed in human nature, from which nevertheless the *divine good* was not, nor could be, really separate. Now this *divine truth*, so veiled and clothed, inasmuch as it necessarily appeared to be something distinct from the pure Divinity, while notwithstanding this latter was actually within it, as the soul of a man is within his body, was on that account called the *Son of God*. It is moreover to be observed, that the *divine human principle* within that form proceeded forth from *God*, or the pure Divinity, comparatively as a son from a father; and that the very maternal substances also were excited, and put into human form, by the *divine power* alone. Thus in both respects, that is, in reference both to the form, which was born of a virgin, and to that which came down from heaven, the *Lord* while on earth was called the *Son of God*.

The *divine truth*, which, as before observed, more particularly descended, and was more immediately

adjoined to the visible human form, was the same as the Word, of which it is written, "In the beginning " was the Word, and the Word was with God, and " God was the Word: all things were made by him, " and without him was not any thing made that was " made. And *the Word was made flesh*, and dwelt " among us; and we beheld his glory, the glory as " of the *Only-begotten* of the Father, full of grace " and truth," John i. 1, 3, 14.

The work of redemption did not, as is too generally supposed, consist in the Son's offering himself as a sacrifice in the room of mankind, with a view to appease the wrath of the Father, to satisfy his vindictive justice, and thereby to atone for the sins of the world: for in the first place, there is no such odious passion as wrath in the Divine Being, nor is he possessed of any such attribute as vindictive justice; and in the next place, it is contrary to every principle of justice, both human and divine, that the innocent should suffer for the crimes of the guilty. But redemption, being a work purely divine, consisted in the actual subjugation of the powers of darkness, in the orderly arrangement of the heavens, and in the consequent foundation of a new spiritual church on earth.

A process of this nature and description, when conducted by a divine power, may well be supposed to have the effect of "bruising the head of the serpent," according to the first prediction and promise after the fall of man, that is, of destroying the dominion of self-love and the love of the world in the human mind. But how could any vicarious sacrifice, atonement, or pacification of supposed wrath in the Deity, by one not at all concerned in the offences of the disobedient, produce any change of state in the guilty and impenitent? And without a change of state, how can an unregenerate person be qualified

for the enjoyment of heavenly happiness? Such a scheme of salvation, as that here alluded to, certainly puts at defiance every principle of sound reason, and throws into shade all our ideas of the divine attributes and perfections. Above all, it is entirely opposed to the truth of divine revelation, when properly understood; for this very distinctly teaches, that God is a Being of pure love and mercy, and that all the satisfaction or atonement, which he requires, is, that we on our parts endeavour by repentance to forsake our sins, to put away from us the evil of our doings, and to turn to him with sincerity of heart; in short, as the prophet says, "to do justice, to love mercy, and "to walk humbly with our God:" while he on his part is ever present with his Spirit to give us the power so to do, and to direct our steps in the way that leads to everlasting life.

In agreement with these sentiments it is written, "To obey is *better than sacrifice*," 1 Sam. xv. 22. "*Sacrifice and offering thou didst not desire, burnt-offering and sin-offering hast thou not required*," Ps. xl. 6. The same is again repeated in another place, in nearly the same words, but with an addition, explaining the kind of sacrifice that really is acceptable to Jehovah: "Thou *hast not desired sacrifice*; else would I give it: *thou delightest not in burnt-offering: the sacrifices of God are a broken heart*," Ps. li. 16, 17. Jehovah likewise by his servant Hosea says, "I desired *mercy*, and *not sacrifice*," Hos. vi. 6: which words are expressly quoted by our Lord in the Gospel, as having an immediate reference to the great end for which he came in the world: see Matt. ix. 13. And though many have inferred, that the sacrifices and burnt-offerings, enjoined the children of Israel, were acceptable to Jehovah in consideration of their remind-

ing him of the future sacrifice of his Son on the cross, whose blood should in like manner be spilt, in order to render him propitious to mankind; yet, that such a notion or view is foreign to the true design of their permission, and that they were all representative of the worship of the heart, or obedience to the divine law, is sufficiently plain from the following explicit declaration: "Thus saith Jehovah of hosts, the God of Israel, I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices. But this thing commanded I them, saying, *Obey my voice*, and I will be your God, and ye shall be my people: and *walk ye in all the ways that I have commanded you*, that it may be well unto you," Jer. vii. 22, 23.

It was stated above, that redemption consisted in three things, viz. 1. the subjugation of the powers of darkness; 2. the orderly arrangement of the heavens; and, 3. the consequent formation of a new church on earth. The subjugation of the powers of darkness is in the Sacred Scripture called a judgment; and this was accomplished by the Lord while in the Humanity on earth, as is plain from his own words: "Now is the *judgment of this world*; now shall the *prince of this world be cast out*," John xii. 31. "The *prince of this world is judged*," John xvi. 11. "Be of good cheer, I have *overcome the world*," John xvi. 33. And again, "I beheld *Satan as lightning fall from heaven*," Luke x. 18. At the same time he formed new heavens above, and a new earth below, that is, a new church both in the spiritual and in the natural world, wherein, according to prophecy, should dwell righteousness and peace. Thus, by virtue of his Divinity operating in and by his Humanity, he delivered mankind from the over-

whelming power of evil, reduced to order all things in heaven, and laid the foundation of a new spiritual church on earth. This process, begun in divine mercy, and conducted by divine power, constituted the true nature of redemption.

IX. *The Glorification of the Humanity.*

THE descent of Jehovah God into the world by the assumption of Humanity, being for the purpose of effecting the restoration of man, as above described, it was necessary, when that work was accomplished, that he should again ascend, or return back to that glory, of which he appeared to be emptied, when he so far humbled himself as to take upon him our infirm nature. In short, it was necessary, that he should divest himself of that material body, with which he was clothed for a time, and which in a great measure concealed from mankind the glory of his Divinity. But as it was by Humanity in conjunction with Divinity, that the redemption of man was, and could alone be, effected; so, in order to perpetuate this new condition of the Divine Agent, and that he might be a Redeemer and Saviour to eternity, he gradually united in himself all the attributes and perfections of Divinity, with all the principles and forms of Humanity. This union of the divine essence with the human, which was mutual and reciprocal, was preceded by the most grievous and severe temptations, the last of which was the passion on the cross, by which the Lord finally laid down the merely natural life, together with all the infirmities incident to it, and thus entered into the purely divine life, yet in and with a Humanity perfectly Glorified and Divine.

The reciprocal union of Divinity with Humanity, and of Humanity with Divinity, in which consisted the glorification of the Son, or his union with the Father, after temptation, is thus described by the Evangelist: "Jesus said, The hour is come, that the *Son of Man should be glorified*. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again," John xii. 23, 27, 28. "When Judas was gone out, Jesus said, Now is the *Son of Man glorified*, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John xiii. 31, 32. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee," John xvii. 1, 5. And to instruct us, that the great end and design of all the sufferings, which our Lord endured while on earth, was (not the pacification of any wrath in the Father, but) the glorification of his own Humanity, according to the eternal principles of divine order, he said to his disciples, "Ought not Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 26.

The glorification of the Humanity was the same thing also as the return of Jesus to the Father, or to the divine essence, from which he came forth. He therefore says, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John xvi. 28. Prior to, and during the progress of, his glorification, that is, while in his state of humiliation, the Lord was apparently distinct from the Father; for he prayed to him, and said, that the Father was greater than he,

and that he came to do his will. In this state also he suffered temptations and crucifixion. But in his state of glorification he said, that he and the Father were one; that the Father was in him, and he in the Father; yea, that all things belonging to the Father were his; and in conclusion, after his resurrection, that all power was given unto him in heaven and in earth.

It follows, therefore, that after the descent of Jehovah God into the world, and during the time in which he was veiled with a Humanity visible to men, he sustained a character and title suited to the low condition and appearance assumed; but that, on his re-ascent, he again returned into that ineffable glory, which he had before all worlds, and which now, in consequence of the incarnation and glorification, shines in heaven with a seven-fold lustre, as it is expressed by the prophet: "The light of the moon shall be as the light of the sun, and the light of the sun shall be *seven-fold*, as the *light of seven days*, in the day that Jehovah bindeth up the breach of his people, and healeth the stroke of their wound," Isa. xxx. 26.

X. *The Holy Spirit, or Divine Operation.*

THE great Jehovah having thus shewn himself to be not only the Creator, but also the Redeemer and Saviour, by means of the Humanity which he assumed in the world; and having returned to heaven, together with and in that Humanity glorified, it became necessary, on the removal of his personal presence from the church, to secure to it the presence of his Holy Spirit: and this is effected by the divine truth proceeding immediately out of the Lord's glori-

fied body from the Father, or divine essence within him. Hence the Holy Spirit, called also the Spirit of truth, and the Comforter, becomes a new character of the Lord, arising out of the incarnation of himself, as divine truth, or as the Word, and his subsequent glorification: and hence it is written, "I tell you the truth; it is expedient for you that I go away; for if I go not away, *the Comforter will not come unto you*; but if I depart, *I will send him unto you*. When he the *Spirit of truth* is come, he will guide you into all truth: for he shall not speak *of himself*. He shall glorify *me*; for he shall receive *of mine*, and shall shew it unto you. All things that the Father hath, are *mine*: therefore said I, that he shall take *of mine*, and shall shew it unto you," John xvi. 7, 13 to 15. Again, "*The Holy Spirit was not yet*, because that Jesus was not yet glorified," John vii. 39. But after his glorification, "Jesus breathed on his disciples, and saith, *Receive ye the Holy Spirit*," John xx. 22.

In these passages the Holy Spirit, though apparently represented as a distinct person by himself, yet cannot in reality be considered as such; because it is expressly said of him, that he shall not speak *of himself*, but shall take *of the Lord's*; that there was *no Holy Spirit* until the glorification of Jesus; and lastly, that the *breath*, or *divine truth*, proceeding from him, after his glorification, *is the Holy Spirit*. It further appears from the circumstance of there having been no Holy Spirit until the glorification of Jesus, that in some respects it is to be distinguished from the Spirit of Jehovah, or even the Spirit of holiness, which existed prior to the incarnation. And it is remarkable, that in the original of the Old Testament the term *Holy Spirit* is not so much as once

mentioned, though the phrase *Spirit of holiness* occurs three times, once in Ps. li. 11; and twice in Isa. lxiii. 10, 11. Neither is it said by any of the prophets, that they spake from the Holy Spirit, but from Jehovah. The difference between the one and the other may be seen in what follows.

By the *Spirit of Jehovah* is understood the divine truth proceeding from him, and operating through the medium of angels and spirits. This operation, passing through such a medium, though adequate to the wants and necessities of former ages prior to the incarnation, was at length, in consequence of the excessive accumulation of evil, found to be no longer effectual in promoting the reformation, regeneration, and salvation of mankind. It therefore became necessary, that the Lord should assume the Humanity, and by the divine truth proceeding *immediately* from himself, when glorified, as well as *mediately* through angels and spirits, restore to man the capacity of receiving new spiritual life. This divine truth, proceeding both *mediately* and *immediately* from the Lord, is what is emphatically called the *Holy Spirit*, because his Humanity, now glorified, is the only fountain and source of all holiness; as it is written, "Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*," Apoc. xv. 4. By the latter Spirit, that is, by the Holy Spirit, man is also enabled to comprehend spiritual things even in a natural and rational manner, and so to have a more full and satisfactory view of the great truths of revelation, especially of HIM, from whom alone they proceed, of whom alone they treat, and to whom alone they continually lead.

In addition to these considerations we further learn, that the Lord himself is the Holy Spirit, since he, from whom any thing proceeds, must be essentially

the same with it, but in a primary order and degree. On which account, after identifying himself with the Father, he proceeds to identify himself in like manner with the Comforter, or Spirit of truth, whom he promised to send after his personal departure out of the world, saying to his disciples, "I will not leave you comfortless; *I will come to you,*" John xiv. 18.



XI. *The Divine Trinity.*

HAVING in the preceding pages considered the Lord as the Father, as the Son, and as the Holy Spirit; and having identified these essentials as one undivided God; it follows, that there is a Divine Trinity in the person of our Lord and Saviour Jesus Christ, similar to the human trinity of soul, body, and proceeding operation in every individual man. And as the three essentials, which constitute a human trinity, do not in the smallest degree derogate from the unity of man's nature, perception, and life; so neither do the three essentials, which constitute the divine trinity, in the smallest degree violate the divine unity, but on the contrary they rather exalt, illustrate, and confirm it.

To assert, as some do, that the Father is one person, the Son another, and the Holy Spirit a third, each one distinct from the other, each one *by himself* a complete God and Lord, though to one are ascribed properties which are denied to the others, and all three co-eval with each other, that is to say, all three co-existent with each other from eternity, is such a manifest and yet contradictory avowal of a Trinity of Gods, that no after-palliation, no lip-confession of there being still only One God, can ever be admitted as any apology for the insult offered both to the Sacred

Scriptures and to sound reason. The most that can be allowed to the professors of such a faith is, that the three Gods, whom they affect to acknowledge, may occasionally be *unanimous*. And yet it appears, that they have not always been so, since the one has required an atonement for sin on his part, which the two others did not think necessary on their's. But, not to dwell on the absurdities of a doctrine, which has completely overturned the church, and introduced a species of refined heathenism in the place of the true christian religion, it is sufficient to observe, that in the apostolic age no such faith was known, and that for hundreds of years christians were satisfied with acknowledging and worshipping Jesus Christ as the true God; the doctrine of a trinity of persons not having been invented for so long a time after the first publication of christianity.

This deplorable state of the christian church is clearly predicted by our Lord in the 24th chapter of Matthew's Gospel: and it's dangerous principles, now so universally prevalent, are called by him the abomination of desolation, spoken of by the prophet Daniel, standing in the holy place, or church. But at the same time a promise is made, that, on the consummation or end of this church, a new one shall be raised up, which will both in doctrine and in life acknowledge only One God, in One Divine Person, in whom nevertheless is a Divine Trinity, as already explained; the Father or Divine Essence being the soul, the Son or Divine Humanity being the body, and the Holy Spirit being the proceeding influence or operation, all belonging to one and the same God, who is no other than our ever-adorable Lord and Saviour Jesus Christ.

To confirm this doctrine in all it's fulness, would be to transcribe a great part of the Sacred Scriptures.

But as without such authority it may possibly still be a matter of doubt with some readers, let the following passages be consulted, and the truth will be manifest.

That our Lord Jesus Christ is the Father, is proved from Isa. ix. 6. John x. 30. Chap. xii. 45. Chap. xiv. 7, 9. Chap. xvi. 15. Chap. xvii. 10. Apoc. i. 8, 11, 17. Chap. xxii. 13. Besides a multitude of other passages, which declare that the Redeemer and Saviour of the world is no other than the great Jehovah.

That he is the Son, is universally acknowledged: nevertheless see Matt. i. 23. Chap. iii. 17. Luke i. 31, 32, 35. John i. 18; &c. &c. &c.

And that he is the Holy Spirit, is proved from John vii. 39. Chap. xiv. 18. Chap. xvi. 14. Chap. xx. 22. Apoc. ii. 7, 11, 17, 29. Chap. xv. 4.

From all these passages, and numberless others, compared together, it is most manifest, that there is only One God in One Person, in whom is the Divine Trinity of Father, Son, and Holy Spirit; and that our Lord and Saviour Jesus Christ is that One God.

XII. *The Lord.*

WE have already treated of the being and unity of God, who, as the unsearchable fountain of all life, is called *Jehovah*, or *I Am*, in the Sacred Scriptures of the Old Testament. We have likewise seen, that the same Divine Being is not only the Creator of all worlds, but that in due time he became also the Redeemer and Saviour of mankind, by descending upon this earth, assuming our nature, and therein and thereby delivering his creatures from the overwhelming power of evil. It is further observable, that in

the Scriptures of the New Testament he is no where distinguished by his name *Jehovah*, as he had been in times antecedent to the incarnation: which is a circumstance that doubtless must have for it's foundation or cause (independent of it's reference to Jewish prejudices) some new condition of the divine existence, or some new relation opened between the Creator and the creature, by the assumption of Humanity.

While men were in the habit of receiving communications from heaven through the medium of prophets, no apparent violence was offered to their reason, nor were they placed in any danger of profanation, by being informed in plain terms, that the revelations so given were dictated by the great *Jehovah* himself. But when he actually made his appearance in the world in the form of a Man, inasmuch as he was regarded by the people in no other character than that of a mere human being like themselves, had he openly and constantly announced himself as *Jehovah*, as that very God of their fathers, who in ancient times had commissioned Moses and others to make known his will to them, it would have been impossible for them to have received him in such a high character, impossible to have acknowledged him as the Creator and Preserver of the universe. On the contrary, they would have treated him with still greater contempt, than they generally did; they would have disdained his conversation; and with one consent would have pronounced, what only some amongst them ventured to assert, that "he had a devil, and " was mad."

It was therefore a dictate of divine mercy and love, on the part of *Jehovah* when in the flesh, not only towards the Jewish people, but towards all others, who, by reason of his appearing in the form of a Man, too hastily conclude that he was in reality no more,

that, instead of the name *Jehovah*, he took that of *Lord*, and instead of *Father*, that of *Son*. For this reason, and because it was not lawful for the Jews to pronounce the word *Jehovah*, whenever any passage of the Old Testament, containing the name, is referred to in the New, instead of *Jehovah*, the term *Lord* is substituted; evidently implying, that the latter is tantamount to the former, yet with this additional signification, that the title of *Lord* is used to denote *Jehovah in the Humanity*, or *God Incarnate*.

But another reason may also be stated, why the name *Jehovah* is no where used in the Gospels, and even why the appellation *Lord*, it's direct substitute, does not always distinguish Jesus, he being frequently called *Master* and *Christ*, as well as *Lord*. During his abode in the world, or before his glorification, though he was indeed *Jehovah in the Humanity*, yet he was not in all respects *Jehovah as to the Humanity*: for in the first state he was still subject to the infirmities derived from the mother; but in the last he was wholly exempt from every thing of the kind. Again, in the first state he more particularly sustained the character of *divine truth*; and on this account he is often called *Christ* and *Master*, these expressions having more immediate reference to divine truth, than to divine good. But on his becoming one with the *Father*, even as to the *Humanity*, that is, on his entering upon the entire character of *divine good*, which is superior to that of *divine truth*, (John xiv. 28.) as was the case fully after his resurrection, the title of *Lord* is then more uniformly ascribed to him by his disciples, and most emphatically by Thomas, who in the ardour of his faith exclaims, "*My Lord and my God!*" John xx. 28.

In confirmation of the sentiments above expressed, first, in respect to the danger of profanation, which

many would have incurred, had the Lord spoken to the multitude otherwise than in parabolical or allegorical language, we read, that Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing they *might not see*, and hearing they *might not understand*," Luke viii. 10. Again, "Jesus said, For judgment I am come into this world, that they who see not, might see; and that they who see, *might be made blind*," John ix. 39. And even to his disciples, who could not as yet comprehend the purport of his sayings, nor discern the high character which he really sustained, he observed, "I have yet many things to say unto you, but *ye cannot bear them now*," John xvi. 12.

In the next place, in reference to the term *Lord* being substituted for the name *Jehovah*, we find, that Jesus, when quoting the first commandment, "Hear, O Israel, *Jehovah* our God is one *Jehovah*," &c. Deut. vi. 4, expresses it thus, "Hear, O Israel, the *Lord* our God is one *Lord*," &c. Mark xii. 29. And where in Ps. cx. 1, it is written, "*Jehovah* said unto my *Lord*," &c. Jesus quotes the passage in these terms, "The *Lord* said unto my *Lord*," &c. Matt. xxii. 44. Again, The arm of *Jehovah*, Isa. liii. 1, is called the arm of the *Lord*, John xii. 38; and so plainly refers to the miraculous power of Jesus, that no doubt can be entertained of his being the true *Jehovah* of the Old Testament, while he is acknowledged as the sole *Lord* of the New.

By the term *Lord*, therefore, wheresoever it occurs in the Sacred Scriptures, as an appellation of Deity, we are uniformly to understand *Jehovah in the Humanity*, or in other words, the Saviour of the world, JESUS CHRIST, who hath all power in heaven and in earth, Matt. xxviii. 18; who is one and the

same with the Father, John xiv. 7 to 11; and who therefore says to his disciples, "Ye call me Master, and *Lord*; and ye say well, for so *I am*," John xiii. 13.

It may be further remarked concerning the appellation *Lord*, that it implies a nearer and dearer relation to man, than is suggested either by the name *Jehovah*, or by the term *God*, or by both in conjunction; while at the same time it involves every divine attribute and perfection belonging to the Deity. Hence it will in general be found, that whenever a member of the true church has occasion to speak of the Supreme Being, especially if addressing himself to another member of the same church, he will readily and spontaneously make mention of him by the approved title or appellation of *Lord*. But, on the other hand, whenever a person, who may be considered in a state of separation from the church, or even one who is yet only in it's externals, is similarly circumstanced, he will as readily and spontaneously use the term *God*. Sometimes indeed a member of the true internal church will also use this latter term: but it will be found in general to be either in the way of accommodation to the states of others, or in reference to some subject that does not immediately involve the identity of Jesus with *Jehovah*. The former expression, viz. *Lord*, arises from an interior perception and acknowledgment of the Divine Presence in a Human Form, accompanied with a degree of confidence in his providence and protection: but the latter expression, viz. *God*, for the most part announces, on the part of those who habitually use it, a vague, distant, and obscure idea of the Being so denominated.

We conclude this article with a quotation from Paul, which, singular as it may appear, yet does credit

to the discernment even of an apostle: "I give you
 "to understand, (says he,) that no man can say, that
 "*Jesus is the Lord, but by the Holy Spirit,*" 1 Cor. xii.
 3. The Holy Spirit is divine truth.

XIII. *The Sacred Scripture, or Word of God.*

AS man is born in utter ignorance of divine things, and incapable of deriving from the mere light of nature any real knowledge of the existence of a God, of life eternal, of heaven and hell, and of many other things conducive to his future welfare and happiness, a revelation is necessary to supply this defect. In all ages of the world, therefore, mankind have been blessed with a revelation from heaven, either by an immediate internal dictate, called perception, enlightening each individual of the church, as was the case with the men of the most ancient times before the flood; or by an external written Word, as was the case with their posterity after the flood, and as is likewise the case in the present day. The first written revelation, which may be called the Ancient Word, though now lost, is yet quoted by Moses in Numb. xxi. 14, 15, 27 to 30; by Joshua, chap. x. 12 to 14; by David, 2 Sam. i. 17 to 19; and by Jude, ver. 14, 15. To this Ancient Word succeeded the Word written by Moses and the Prophets, usually called the Old Testament; and again another Word, written by the Evangelists, usually called the New Testament; both of which are included in what we now call the Sacred Scripture, or Word of God.

The Word, being a revelation from the Divine Being, must therefore be essentially holy and divine; containing in its bosom the divine love and divine wisdom, or what amounts to the same, the divine

good and divine truth, proceeding in conjunction from Jehovah the Lord himself, and accommodated to all possible states of reception both in heaven and in the church. Hence, in it's descent to men on earth, it assumes a sense either divinely-celestial, or divinely-spiritual, or divinely-natural, according to the three degrees of life, or reception of life, in angels and men; exciting celestial ideas and perceptions among the angels of the third or highest heaven, spiritual ideas among the angels of the second or middle heaven, and celestial-natural, or spiritual-natural ideas among the angels of the first or lowest heaven: in addition to which it also presents itself among men on earth in a literal, historical, and prophetic form, which, though capable of being separated in idea from the superior or interior senses, is yet in perfect union with them, by virtue of the correspondence subsisting between those senses, and at the same time of the divine presence within them, which is their very life and soul.

By the divinely-celestial sense, spoken of above, is understood whatsoever has more immediate relation to the Lord, and his divine love, or divine good, proceeding from him, and warming the heart of the recipient subject: by the divinely-spiritual sense, whatsoever relates to the divine wisdom, or divine truth, proceeding from him, and illuminating the understanding: and by the divinely-natural sense is meant the complex of both the former in their ultimate forms and terminations; love manifesting itself as simple obedience, and wisdom as an obscure perception of truth, usually called faith. Thus the Word of the Lord is respectively accommodated to the angels of the three heavens, and also to men on earth: so that according to the quality and degree of it's reception in the understanding and in the life, such will always

be the true nature and quality of the church both among societies and individuals.

In it's external sense the Word appears to treat much of worldly and terrestrial things; and hence many conclude, that it differs but little from other writings: but in it's internal sense it treats solely of heavenly and divine things, these latter being represented and signified by the former. In the internal it is full of glory, and exhibits such a display of the divine wisdom and love, as cannot be equalled by any other production: while in the external it is like a cloud intercepting the beams of celestial light, and at the same time defending it's interior contents from the wanton eye of curiosity, and from the danger of profanation. It is on this account that the coming of the Lord in his Word, to open and reveal it's spiritual sense, to minds capable of discerning it, is said to be a coming in the clouds of heaven with power and great glory.

Moreover the Word is the only medium of conjunction with heaven, and thus with the Lord himself, who is intimately present in his Word, and thereby gives to man a capacity for the enjoyment of eternal life. It is this presence of the Lord in his Word, communicating spiritual life to those who embrace the divine truth contained in it, and who endeavour to live according to it's precepts, of which he speaks, when he says, "The words that I speak unto you, they are *spirit*, and they are *life*," John vi. 63. "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water, that I shall give him, shall be in him a well of water springing up into *everlasting life*," John iv. 14. And again, "Man shall not live by bread alone, but by *every word* that proceedeth out of the mouth of God," Matt. iv. 4.

When it is said in the first chapter of John's Gospel, that the Lord himself is the Word, as being the divine truth contained in it, by which all things visible and invisible were created, and which also was made flesh; the declaration is to be understood only in reference to those books, which in their interior senses treat of him and his kingdom, and which were dictated either by himself, or by the spirit proceeding from himself: for such books only can be considered as pre-eminently holy and divine. These are, in the Old Testament, the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the book of Joshua, Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. Other books may be very useful, so far as they are in agreement with these; but they cannot for a moment be accounted equal to them, or put in competition with them, for want of those infinitely superior prerogatives, which must ever distinguish between a divine and a human production.



XIV. *The Decalogue, or Ten Commandments.*

THE ten commandments, being the first-fruits of the Word, and containing a summary of all things relating to religion, or to love towards God, and love towards our neighbour, are to be received and acknowledged as laws not only of natural, civil, and moral obligation, but also as laws of the truly spiri-

tual and celestial life, according to the degree in which they are opened and applied. In the Israelitish church they were esteemed most holy, both in consideration of their origin, and of the divine presence which accompanied them. Their supreme sanctity is evident from the following circumstances, viz. That Jehovah the Lord himself descended upon mount Sinai in fire, and there promulgated them by word of mouth: that bounds were set about the mount, lest any one should approach and die: that neither the priests nor elders approached, but Moses alone: that the commandments were written on two tables with the finger of God: that the face of Moses shone, when he carried down the two tables the second time: that the tables were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, with the mercy-seat upon it, and two cherubim of gold upon the mercy-seat: that the inmost of the tabernacle, where the ark was kept, was called the holy of holies: that without the veil, within which the ark was placed, there were various articles deposited, which represented the holy things of heaven and the church, such as the table overlaid with gold, the shew-bread, the golden altar on which frankincense was placed, the golden candlestick with seven lamps, and the curtains round about, made of fine linen, purple, and scarlet; the sanctity of all which was derived solely from the law within the ark. By reason of the sanctity of the tabernacle, derived from the law within the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it; at which times a cloud was over it by day, and a fire by night. By reason of the sanctity of that law, and the presence of Jehovah in it, Jehovah conversed with Moses from off the mercy-seat, between the cherubim;

and the ark itself was called Jehovah. Even Aaron was not permitted to enter within the veil, except with sacrifices and incense, lest he should die. By reason of the presence of Jehovah in the law, and about it, miracles also were wrought by the ark, which contained it: the waters of Jordan were divided, and so long as the ark rested in the midst thereof, the people passed over on dry ground: the walls of Jericho fell down, in consequence of the ark's being carried round about it: Dagon, the god of the Philistines, fell on his face before it, and afterwards was found lying without his head, and with the palms of his hands on the threshold of the house: the Beth-shemites, to the number of more than fifty thousand, were smitten for looking into it: and Uzzah died for only touching it. It is further to be observed, that the same ark was introduced by David into Zion, with sacrifices and thanksgivings; and afterwards by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple: not to mention other circumstances, which are convincing proofs, that the Decalogue was the very seat and centre of holiness in the Israelitish church.

The reason why such sanctity and such power belonged to that law was, because it contained the sum and substance of all religion: for it was inscribed on two tables of stone placed together as one, in order to denote the covenant and conjunction, which is entered into between the Lord and man, while the latter observes to perform his part, the Lord being ever ready to perform his. The great duty enjoined by the ten commandments is, in brief, nothing else but love to God, and love to man: and therefore they may well be considered as a just compendium of the whole Word; for this in like manner teaches, though more fully, the very same doctrine. This is confirmed by

the Lord himself in these words : “ Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind ; and thy neighbour as thyself : *on these two commandments hang all the law and the prophets,*” Matt. xxii. 37 to 40. And in another place, when a lawyer inquired of Jesus what he must do to inherit eternal life, he referred him to the same duty of love to God, and love to man, adding, “ *This do, and thou shalt live,*” Luke x. 25 to 28.

It is observable, that eight out of the ten commandments are expressed in the negative form, prohibiting acts of wickedness and uncharitableness, and not positively enjoining the things contrary to them, such as works of piety, mercy, and kindness. Thus it is said in the *First* commandment, Thou shalt not have other gods before me. In the *Second*, Thou shalt not take the name of Jehovah thy God in vain. In the *Fifth*, Thou shalt not kill. In the *Sixth*, Thou shalt not commit adultery. In the *Seventh*, Thou shalt not steal. In the *Eighth*, Thou shalt not bear false witness. In the *Ninth* and *Tenth*, Thou shalt not covet what is thy neighbour's. The reason of this circumstance appears to be, because it is necessary that man, who is already in the love and practice of the evils above enumerated, should abstain from them as sins against God, before he can perform works of genuine love and charity : for it is only in proportion as he thus abstains from evil, that good inclinations can be implanted within him. For example, 1. In proportion as any person does not worship other gods, so far he worships the true God. 2. In proportion as a person does not take the name of God in vain, so far he loves and reverences whatever is divine. 3. In proportion as a person is unwilling to commit murder, or to indulge in hatred and revenge, so far he

wishes well to his neighbour. 4. In proportion as a person is unwilling to commit adultery, so far he desires to live in chastity with his wife. 5. In proportion as a person is unwilling to steal, so far he pursues the path of justice and sincerity. 6. In proportion as a person is unwilling to bear false witness, so far he is desirous of thinking and speaking the truth. 7 and 8. In proportion as a person does not covet the things belonging to his neighbour, so far he wishes that his neighbour may be happy in the enjoyment of his possessions. The same order of reformation is laid down by the prophet in the terms following: "Wash ye, make you clean, *put away the evil* of your doings from before mine eyes, *cease to do evil, learn to do well,*" Isa. i. 16, 17. And again, "*Hate the evil and love the good,*" Amos v. 15.

From the preceding examples, in conjunction with the 3d and 4th commandments, which are expressed in a direct or positive form, it plainly appears, that the whole tendency and design of the Decalogue is to inculcate the same principles of love to God and love to man, as are so earnestly recommended in the Gospel. But since man cannot of himself, or by virtue of any power belonging to himself, either shun evils as sins, or perform any act that is really good in the sight of God, and yet he is called upon to do both the one and the other, it follows, that the duty required of him consists in willing, thinking, and acting, *apparently of himself, but in reality from the Lord*; that is, under a full acknowledgment, that both the inclination and the power to obey his will, are constantly derived from him alone. It is therefore written in the Gospel, "A man can take nothing, except *it be given him from heaven,*" John iii. 27. "He *that abideth in me, and I in him, the same bring-*

“eth forth much fruit: for *without me ye can do no-thing,*” John xv. 5.

XV. *Good and Truth.*

AS the divine essence itself is capable of being distinguished into two distinct principles of life, viz. divine love and divine wisdom, or divine good and divine truth, which yet in the Lord are perfectly one; so in heaven, in the church, and even in nature, every thing that exists in a state of order, bears some relation to the good and truth proceeding from the Lord. In heaven these two principles are united, as in a kind of marriage; and they ought also to be united in every member of the church on earth. There is a mutual tendency on the part of each to unite with the other; and in those who are regenerated, they are actually united; but not so in the unregenerate.

Truth from the Word, and from other instructive writings, enters into the human mind by an external way, chiefly by seeing and hearing: but good from the Lord enters by an internal way, and endeavours to elevate the truth previously received to itself, and thus to give it life: for until it is so elevated, it is merely natural, and destitute of spiritual life.

In the first stages of regeneration, man is chiefly under the influence of truth, or at least of what appears to him to be such: for by truth he learns to know the nature and quality of evil, as well as of good, together with the necessity of shunning the one, and pursuing the other. But in the last stage of regeneration, he is placed under the more immediate influence of good; and from this he perceives and loves the truth. Arrived at this state, man is said to be regenerated, the good and the true are united in

him, and he is become a subject of the heavenly marriage.

There are many varieties of good, which may all be comprehended in the general division into celestial, spiritual, and natural good. The two first carry with them a saving power; but the last possesses no such power, unless it be receptive of, and qualified by, a certain degree of spiritual or celestial life. There are also many varieties of truth; every truth, that is really and spiritually such, being either directly or indirectly derived from good, and at the same time a form thereof. But many things *appear* to be good and true, which yet *in reality* are not, or at least not in the degree at first apprehended: hence a further distinction may be made between *genuine* good and truth, and such as are only *apparent*. This may be illustrated by a most familiar mode of expression adopted in regard to natural things. Both in speaking and writing, nothing is more common, than to ascribe motion to the sun in it's rising and setting, which yet belongs only to the earth. So in the Sacred Scriptures it is frequently said, that God is angry, punishes, casts into hell, and the like; when yet those expressions are to be interpreted in reference to the wicked, and not to the Lord, who is pure love and mercy towards all his creatures. The former then is an *apparent* truth, and the latter a *genuine* truth. The kinds and qualities of each are discernible to an enlightened understanding, acting under the influence of a pure affection.

What has been said of good and truth, may be justly applied in a reversed sense to evil and falsehood. For as every thing in the universe, which exists according to divine order, has relation to good and truth, so every thing, which exists contrary to divine order, has relation to evil and falsehood. And again,

as good loves to be united with truth, and truth with good, so evil desires to be united with falsehood, and falsehood with evil. Lastly, as all wisdom and understanding arise from the union of good and truth, so all insanity and folly arise from the union of evil and falsehood. This union is called the infernal marriage, but the former is called the celestial marriage.

XVI. *The Will and the Understanding.*

MAN possesses two faculties, which constitute his life; one is called *will*, the other *understanding*. They are indeed distinct from each other, but yet so formed that they may become one; and when they are united, they are called the *mind*. The human mind, therefore, consists of these two faculties; and in it resides all the life of man.

As all things in the universe, which exist according to divine order, have relation to good and truth, so all things in man have relation to his will and understanding. Whatever is good in him, belongs to, or is received by, his will; and whatever is true in him, belongs to, or is received by, his understanding. In like manner love and wisdom, charity and faith, have their proper residence in the will and understanding: for love and charity have relation to good, and wisdom and faith have relation to truth. All affections likewise belong to the will, and all thoughts to the understanding.

The union of the will and the understanding is like that of good and truth; they being joined together in a similar kind of marriage. As therefore good constitutes the interior essence of a thing, and truth its exterior form, so the will in man may be considered as the very essence of his life, and his understanding

the existence derived from that essence, or the form whereby the will renders itself visible and apparent.

These remarks, however, apply only to those, with whom the will is receptive of good, and the understanding receptive of truth. With all such the celestial marriage has place. But with those, whose will and understanding are under the influence of evil and falsehood, the infernal marriage is already formed; which will sooner or later be the case also with those who have a divided mind, or who receiving truth in their understanding, yet in their hearts continue in the delights of evil.

By nature indeed the will of every man inclines to evil, and his understanding to what is false. But he is so constituted, that his understanding is capable of being elevated above his will, and of perceiving truth, even while the affections of his will are immersed in evil. By this faculty or power, which is peculiar to man, and distinguishes him from the brute animals, he is enabled to see what is right, and just, and good; and if he then submit himself to the dictates of divine truth, and put a check to the disorderly appetites of his corrupt nature, he will gradually acquire a new will, together with a new understanding, and will thereby be prepared for the enjoyment of eternal happiness.

XVII. *The Internal and the External Man.*

THE mind of man is both internal and external: by the internal he has communication with heaven and the spiritual world in general; and by the external, he has communication with the natural world. In addition to which internal and external of the mind, he is also furnished with a material body,

which for a season confines him to the gross objects of matter, and sense, and space, and time. With the good man the internal is in the light and heat of heaven, which are spiritual; while his external is indeed in the light and heat of the world, which are natural, but at the same time in a state of subordination to, and correspondency with, the internal: and thus in both respects he takes the character of a spiritual man. But with the wicked man the internal of the mind is in a state of separation from heaven, and so far immersed in the delights and pleasures of sense, that with respect both to his internal and his external he is a merely natural man, and has no desire to elevate his thoughts and affections above the things of this world.

In proportion as a man is under the influence of love to the Lord, and love to his neighbour, he is so far in a spiritual internal, and from that he thinks and wills, and likewise speaks and acts. But in proportion as he is under the influence of self-love and the love of the world, he is so far in a natural internal, and from that he thinks and wills, and likewise speaks and acts. The spiritually-internal man, or he in whom the spiritual internal is open, believes in the Lord, in the Word, in a life after death, in a heaven and a hell, and in the things relating to the church. But the naturally-internal man, or he in whom the spiritual internal is closed, and who is therefore a sensual man, believes nothing but what he can see with his eyes, and feel with his hands: thus he is seduced by his senses, and is in mere fallacies as to every thing relating to the Lord, to a state of immortality, to heaven, and to the church.

As man possesses both an external and an internal mind, so has he an exterior and an interior memory, that is, a natural and a spiritual memory. By means

of the natural memory he acquires and retains the knowledge of words and expressions of speech, likewise of the various objects which surround him. But by means of the spiritual memory he acquires and retains interior ideas, and is hence able to think and speak intellectually and rationally: for all that a man has thought, spoken, and done, and all that he has heard and seen, however such things may have vanished from his exterior memory, are inscribed in his interior memory, as in a book; and therefore in the Sacred Scripture this latter is called man's book of life, which will be laid open after death, and according to the things written in which he will then be judged.

In short, the external memory, together with all things belonging to the external man, are intended to be subservient to the internal, by laying a basis or ground-work in the natural life, upon which man may hereafter erect for himself a superstructure suited to his future spiritual state of existence, and to that capacity implanted within him, by virtue of which his mind may be perpetually improving even to eternity.



XVIII. *Love in general; including Love to the Lord, and Love to our Neighbour; also the Love of Self, and the Love of the World.*

THE very life of man consists in his love; and whatsoever is the quality of his love, such is his life, yea such is the whole man. But it is the ruling or predominant love, which makes the man. This love has many subordinate loves, which are derived from it, and which on many occasions put on a different kind of aspect from their parent love: but still they all

belong to the ruling love, and together with it constitute as it were one kingdom, in which the ruling love is the king and head, directing all, from first to last, to the end and object loved.

Whatsoever a man loves above all things, may be said to be continually present in his thought, and also in his will, and to constitute his essential life: for to that he is ever tending, and by that he is ever regulating his conduct, in the smallest as well as in the greatest of his concerns. By this love he is distinguished from all other men; and according to this will be his heaven, if he be a good man, or his hell, if a bad man: for it is his will, his proprium, and his very nature, or the real esse of his life; and cannot be changed after death, because it is identified with the man himself.

There are two universal loves, from which flow all goods and truths, as from their proper fountains; these are love to the Lord, and love towards our neighbour; and these two, when received by man, and made the ruling principles of his life, constitute heaven in him, and also the church. By love to the Lord is not meant a love directed to him merely as a person, without regard to his divine attributes and perfections, but a love of the divine good and divine truth which proceed from him: and such love is to be found only with those, who have his commandments written in their hearts, and who delight to do good purely for the sake of good. Neither is love to our neighbour, properly speaking, a love directed to his person merely as such, but only so far as he is receptive of divine truth, and thereby of heavenly life, from the Word. So that in each of these cases, but in different degrees, love has for its object the divine good and divine truth, as proceeding from the Lord, and as received by man. Hence the Lord, when in-

structing his disciples in the true nature of love, says, "He that hath my commandments, and *keepeth them*, he it is that *loveth me*. If a man *love me*, he will *keep my words*. He that *loveth me not*, *keepeth not my sayings*," John xiv. 21, 23, 24. And again, "If ye *keep my commandments*, ye shall abide in my *love*. This is my commandment, That ye *love one another*," John xv. 10, 12.

On the other hand, there are, in opposition to the two loves above described, two other universal loves, from which flow all evils and falses; these are the love of self, and the love of the world; and these two, when they become the ruling principles of a man's life, constitute hell in him here, and hell both within and without him hereafter. Self-love consists in wishing well to ourselves alone, without any concern for the welfare of others, except so far as it may be connected with our own. It therefore disregards the interests of the church, of our country, of the particular society to which we belong, and of our fellow-citizens in general. It also considers all other persons and things merely as subservient to it's own advantage; and would, if uncontrolled, usurp and exercise an universal dominion. It's offspring and companion, the love of the world, consists in a desire of appropriating to ourselves, by any means whatever, that which belongs to another; as also in placing our affections on riches, and in suffering the world, with it's delights and pleasures, to seduce our mind from love to our neighbour, and thereby from love to the Lord.

From a due attention to the different kinds of love, and to their innumerable varieties and derivations, together with the delights belonging to each, we may discover what is the true nature of love both in general and in particular. And seeing this, we shall be

the better qualified to regulate and keep in subjection those selfish and worldly affections, which have too long had the ascendancy in our minds, and which are the only obstacles to our loving the Lord above all things, and our neighbour as ourselves.

XIX. *Faith.*

FAITH in general may be defined a belief in the truths of divine revelation, and that whosoever liveth well, and believeth aright, will be saved by the Lord. It therefore implies a knowledge concerning the Lord, his descent from heaven, his birth in the world, his miraculous works, his temptations, trials, and sufferings, even to the passion of the cross, together with his successive victories over the powers of darkness, and finally his resurrection, and ascension into heaven. Yet the mere knowledge of these things, with many others relating to the Lord, to the church, to heaven, and to eternal life, does not of itself constitute a saving faith: for so long as truths remain only in the understanding, as subjects of thought and science, they do not carry with them the power of salvation; but when they are embraced by the affections of the heart, and enter into the actions of the life, they then constitute a true and saving faith, being at the same time accompanied with a firm trust and confidence in the divine mercy and protection of the Lord. Hence the Lord says, "If ye know these things, happy are ye *if ye do them*," John xiii. 17.

As faith, to be truly such, must be in agreement with the genuine sense of the Sacred Scriptures, and not founded on an erroneous interpretation of them, it is of the first importance, that a just and correct view

be formed of the person and character of Him, who is it's proper object. It was before observed, under the article of *Redemption*, that Jehovah God himself came down from heaven into the world, for this purpose, among others, namely, of rendering himself visible, and accessible to the human mind: which interposition of mercy arose from the necessity of the case, inasmuch as otherwise man would have perished eternally, in consequence of his entire removal from God. Hence it follows, that a true saving faith, on the part of man, must be directed to the Lord God the Saviour Jesus Christ, because under this name and character the great Jehovah appeared among men, and because in and by no other form can he be approached, worshipped, and adored.

It is therefore of all things necessary, that a true faith be established in the mind, of which the first essential is an acknowledgment, that our Lord and Saviour Jesus Christ is the *Son of God*; by which we are to understand, that the Humanity, in which he appeared, was conceived of and from the Divinity, by a virtue or power proceeding from Jehovah himself; on which account the essential Divinity is in the Sacred Scripture constantly called the Father, while the Divine Humanity is called the Son. This first essential of a true faith is confirmed by the following passages: "God so loved the world, that he gave his *only-begotten Son*, that whosoever *believeth in him*, should not perish, but have everlasting life," John iii. 16. "He that *believeth on the Son*, hath everlasting life: and he that *believeth not the Son*, shall not see life, but the wrath of God abideth on him," John iii. 36.

The next essential characteristic of a true faith, which springs out of the former, when exalted and perfected by the truths of the Word, is the further ac-

knowledgment, that the Lord and Saviour Jesus Christ is the *Only God of heaven and earth*, as being *One with the Father*, that is to say, being really and truly the *Father Himself in the Humanity*. This acknowledgment arises in the mind in consequence of a more interior discernment of divine revelation, and may be considered as the crown of all faith, which distinguishes and enriches the New Jerusalem beyond every preceding church. It is the goodly pearl of inestimable value, to obtain which every thing else ought to be sold, every spurious idea of the Lord for ever abolished from the mind. It is a treasure in the heart, and a jewel in the mouth. It is also the new wedding-garment, without which no guest can hereafter be admitted to the marriage-supper of the Lamb, but clothed in which every believer will meet with a welcome reception.

In confirmation of this highest character of faith in the Lord, as the Only God of heaven and earth, and one and the same with the Father, we read as follows: "Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the *Mighty God*, the *Everlasting Father*, the Prince of Peace," Isa. ix. 6. "Philip saith unto Jesus, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have *I* been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the *Father*," John xiv. 8, 9. "I and my Father are *one*," John x. 30.

But faith further implies a firm belief in, and a rational comprehension of, the other great truths of divine revelation, united with an affection for them purely on their own account, because they teach us how to love and serve the Lord, and how to be use-

ful to mankind. Such is the character and quality of the faith professed by the new and true christian church, called the New Jerusalem, which being derived from the Word, and consequently from the Lord, becomes an essential medium of conjunction with him, that is, of salvation and eternal life.

From this view of the faith of the New Church, it may appear how widely it differs from that which has been commonly received hitherto. For while the faith of the former church teaches, that Three Divine Persons have existed from eternity, each of whom *singly* or *by himself* is God and Lord, the faith of the New Church teaches, that only One Divine Person, consequently only One God, hath existed from eternity. Again, the faith of the former church is directed towards a God invisible and unapproachable, with whom therefore there can be no conjunction, the idea formed of him being like that of shapeless spirit, which differs but little, if at all, from that of ether or wind: whereas the faith of the New Church is directed towards a God visible to the mental eye, and capable of approach, with whom therefore there may be conjunction, the idea formed of him being that of a Divine Man, in whom is the divine essence, as the soul is in the body; for the One God, who existed from eternity, was actually made Man in time. The faith of the former church further supposes, that God the Son came into the world, in order to appease the wrath of the Father, and make satisfaction for the sins of the human race, by suffering and dying in their stead: whereas the faith of the New Church teaches, that the One Jehovah himself, out of pure love and mercy to mankind, descended as the Word or divine truth, and became incarnate; that the Humanity, in which he appeared, is called the *Son of God*, while the Divinity within it is called the *Father*; and that,

on the accomplishment of the end for which he came into the world, viz. the subjugation of the power of hell, or evil, he laid down the mere humanity by the passion of the cross, and rose again in his Glorified Humanity, with which he returned by ascension into his former state of pure Divinity. The faith of the former church also teaches, that God the Father was and still is induced to become merciful, by a view of his Son's sufferings, agonies, and death, thus for the sake of his Son, and not from any inherent essential quality of love and mercy in himself: but the faith of the New Church, on the contrary, teaches, that the one merciful Parent of his creatures needed not to have any sufferings, agonies, or death, still less those of an innocent person, his own Son, presented before him, and pleaded, in order to excite and awaken his compassion, because he is in his own nature, and ever was, an overflowing fountain of divine love, and delights to promote the happiness of all his children without exception.

Numerous other instances of disagreement between the faith of the former church, and the faith of the New, might be mentioned; but these are amply sufficient to shew the great necessity of discriminating truth from error, a just interpretation of the Sacred Writings from one that degrades the Divine Majesty, and throws an odium on his dealings with mankind. A true faith must be founded on the genuine, not the apparent, truths of the Word: and such genuine truths constantly display the divine attributes and perfections in a glory worthy of him, from whom they proceed. A true faith must also, in consequence of it's high origin, and near affinity with the light of heaven itself, be possessed of a superior capacity to unite with charity, than a faith less pure; and for the same reason it must have a still greater tendency

to elevate man from the love of evil, and thereby to introduce him into the happiness of eternal life.

XX. *Charity and Good Works.*

IF a true faith be so important an acquisition to the church, equally essential to it is charity, or the love of one's neighbour, which must ever go hand in hand with faith, in order to produce good and useful works, their legitimate offspring.

It is a prevailing opinion, that charity consists in giving to the poor, relieving the distressed, providing for widows and orphans, erecting or supporting hospitals and other edifices for the reception of the sick, the stranger, and the fatherless, particularly in contributing towards the building, ornamenting, and endowing of churches, or other places of worship, &c. But these things may, or may not, be acts of genuine charity, according to the motive, intention, and state of life, of the person who performs them. For they may be done under the influence of vain-glory, the love of fame, external friendship, mere natural inclination, hypocrisy, or some other selfish consideration and motive: or they may be performed from a pure and genuine love to society, and the individuals who compose it. Real charity consists in wishing well to others from the heart, and at the same time in acting justly, faithfully, and uprightly, from conscientious motives, in whatever office, business, or employment, a person is engaged, and with whomsoever he hath any dealing or connection. Whether he be a king, a magistrate, a priest, a judge, a merchant, a tradesman, a mechanic, a labourer, a soldier, or a seaman, each one has a duty to perform in society; and whosoever conducts himself in his proper sphere

of life with integrity and sincerity, as above stated, free from all fraud and deceit, such an one is in the exercise of genuine charity, and all his actions are good works.

The exercise of charity, however, or love to our neighbour, ought to be exercised with prudence and discretion, according to the different degrees of goodness, which distinguish different men: for goodness from the Lord is, properly speaking, the neighbour that is to be loved and respected in all. Nor is our charity to be confined to men as individuals only, but ought to extend to the various societies with which we may be connected, especially to our country, to the church and kingdom of the Lord, and above all to the Lord himself, from whom is derived every thing that deserves to be an object of our love and esteem. This law of love and charity is thus laid down in the Gospel: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself," Luke x. 27. And again, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," Matt. vii. 12.

Charity therefore is an internal affection, proceeding from the Lord as it's proper fountain, and prompting a man to do good, and to act uprightly, from a pure love of goodness and uprightness, without any regard to recompense or reward; for it brings it's own reward along with it, and in it's exercise is attended with the highest and purest satisfaction of life. A true faith, in which is the spirit of wisdom and understanding, points out how such benevolence and good-will is to be directed or performed: and the actual exercise of both, in the just and faithful discharge of all our relative duties, and on every occa-

sion that arises, according to our ability, and the several states, qualities, and necessities of our neighbour, as before observed, constitutes good works, or the life of charity and faith.

As a further illustration of the true nature of good works, or a good life, it may be remarked, that in the external acts of a man are contained, to a certain degree, all the powers and energies of his body; and these again are put into motion by a concurrence, to a certain degree, of all the powers and energies of his mind, whether they belong to the province of the will, or to that of the understanding. The affection or love first excites the thought; these in conjunction influence the body; and all together produce the external act. So that the whole man, from the first principles of his life to the last effects, is completely represented and seen in his works. If now the first moving affection be that of love to the Lord, and love to our neighbour, this will excite every thing in the understanding capable of promoting it's end or purpose; and these descending together into the body, will enlist into their service all such faculties and powers, as they may there find suitable for bringing them into full exercise and effect. In this case the acts produced will be good works, because they are plainly the result, and as it were the very body, of the benevolent intention, which animates them as their life and soul. On the other hand, if the first spring of action in the will be self-love, and the love of the world, then all the thoughts of the understanding, and all the powers of the body, will concur in giving effect to such love: in which case all the acts produced will be evil works, howsoever they may put on the external appearance of good-will or charity. It is for this reason that the Scriptures so uniformly and constantly hold out to the view of the reader, that

every man will be dealt with hereafter according to the nature and quality of his works. "The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man *according to his works*," Matt. xvi. 27. "I saw the dead, small and great, stand before God; and they were judged every man *according to their works*," Apoc. xx. 12, 13.

We see then how charity and faith are united together, and included in good works. But it must ever be remembered, that in their origin, progression, and final effect, they are still of and from the Lord alone, he being in them as their soul and principal cause, while man is only the instrument, but an organized one, of bringing them forth. Hence it is, that, as all the good, which is done by man, actually proceeds from the Lord, man only co-operating with him apparently of himself, as an organized instrument in the hands of the principal Agent, no idea of human merit can for a moment be admitted; but the inclination, the ability, and the merit, are wholly and solely ascribed to him, from whom flows all that is good in the affection, all that is true in the thought, and all that is beneficial in the act.

XXI. *Man an Organ of Life.*

IT is supposed by many, that perceptions, thoughts, and ideas, together with the various affections, of which man is susceptible, are either vague properties inherent in him, or else flow into him as so many radiations of light and heat, without there being any substance or form within him capable of receiving, modifying, and permanently detaining them. Hence they imagine, that thoughts and affections, like *winged*

nothings, fly up and down in the region of the mind, just as vapours float about in the atmosphere; and that, by some means or other, perfectly unknown to them, he is able to catch them as they pass by or through him: never once suspecting, that the human mind is a real substance and form, and that all the varieties of affection and thought belonging to it, are nothing else but changes of it's state and form, while receiving the communicated life of love and wisdom from the Lord.

To form a just conception of what is understood by man's being an organ of life, both as to his internal and his external form, it will be sufficient to advert to the eye, the ear, the tongue, and the other organs of sense in the body. When the light of the sun flows into the eye, which is an organized form receptive of it, a certain change or modification is effected in it's different membranes, humours, vessels, and nerves, and natural sight is produced, not as a thing separate from the substance of the eye, but as it's proper function and exercise. When sound, which is a tremulous motion of the air, enters the ear, vibrations are communicated from one part of it's internal structure to another, and thus changes or modifications in the state and form of that organ take place, the sensation or perception of which is called hearing; a faculty not separate from the substances composing the ear, but constituting it's function and exercise. So again, when substances of different qualities, as sweet, sour, bitter, &c. are applied to the tongue, they stimulate the nervous papillæ, or small glandules, situated on it's apex and margin, and cause a change in their parts, which is perceived as the sensation of taste; a faculty, like the rest, not separate from the substance of it's proper organ, the tongue, but constituting its function and exercise. In each of these

cases, however, it is to be remembered, that it is not the organ itself which perceives, or is sensible of any change in it's state and form, but that it is the mind or spirit which sees with the eye, hears with the ear, and tastes with the tongue ; the same also being true in respect to the other senses of smelling and feeling.

In like manner the will and understanding in man are actual substances and forms, though of the purest quality, and so organized and arranged as to be proper receptacles of love and wisdom from the Lord. The affections, perceptions, and thoughts, which appear to many to rise up in the mind as it were out of nothing, or to float about in it like mere vapours, exhalations, or ethereal principles, without any substance of their own, are in reality changes, modifications, and variations in the state and form, not merely of the natural substances of the brain, but of those purer spiritual substances also, of which the human mind is composed. For it is impossible, that any thing can be communicated to man, so as to affect him either internally or externally, unless there be in him something substantial, capable of receiving, perceiving, and detaining it. All the operations of the mind are variations of it's form, according to the changes which take place in the state of it's affection: for, properly speaking, affections are changes of the state, and thoughts are variations of the form. And as without the natural organic substance and form, called the eye, there can be no sight, without the ear no hearing, and without the tongue no taste ; so in like manner without the spiritual substance, called the mind, including both the will and the understanding, there can be no affection of love, no perception of wisdom, and no thought concerning either the one or the other.

This is what is meant by man's being an organ of life, or a form adapted to the reception of love in his will, and of wisdom in his understanding; these two constituting the essential principles of life flowing into him from the Lord. But as he was created to be both useful and happy, and these ends could not be attained, unless he were placed in a condition favourable to the active exercise of his talents, in other words, unless the influent life appeared to him to be his own property, and entirely at his own disposal, therefore such appearance was and is granted him by the Lord, yet under this especial condition, that he shall live in the perpetual acknowledgment, that it is not really his own, but the Lord's in him, who alone is life in himself. This also is agreeable to the Sacred Scripture, which expressly teaches, that there is only one fountain of life, from which all created beings from moment to moment derive their existence; and that the same life is communicated to all in the spiritual world, and to all in the natural world, but is received differently by each, according to the quality of the recipient subject.



XXII. *Free-Will.*

IT is an important doctrine of the true christian religion, that man is gifted with, and continually preserved in, a state of freedom of determination in things spiritual, equally as well as in things natural; since without such freedom man would possess neither faith nor charity; nay, the Word itself, with all its injunctions to repentance and amendment of life, would be of no use, and consequently no church could possibly exist. But by virtue of free-will in spiritual things, the conjunction of man with the Lord,

and of the Lord with man, may be reciprocally effected; and thus he has the capacity of being reformed, regenerated, and finally saved.

This freedom of determination, which was originally granted to man, and without which he could not have been created *a man*, nor subsist a single moment *as a man*, but would be a kind of statue, or mere piece of machinery, consists in the faculty or capacity, continually given or rather lent to him, of willing and doing, of thinking and speaking, in all appearance *as of himself*. On this account it was, that two trees were placed in the garden of Eden, the tree of life, and the tree of the knowledge of good and evil; and that he was allowed to eat of the one, but cautioned against eating of the other; by which is signified, that he had the power of turning himself either to good, or to evil. Thus man, by the abuse of his best faculties, liberty and rationality, became himself the author of evil; which abuse therefore can never be chargeable upon the Giver of those faculties, as the contrary doctrine of absolute predestination and arbitrary pre-decision seems necessarily to imply. But we have already spoken on this subject in art. VI. entitled, *The Origin of Evil, and the Fall of Man*.

All liberty has relation to love, consequently to the will, and so to the life of man. Hence whoever acts from liberty, appears to act as from himself; and this appearance is equally the same, whether he do what is good, or what is evil. To do evil freely, is called liberty, but it is indeed no better than slavery, man being in such case a mere slave to his corrupt appetites and passions, that is, to self-love and the love of the world. But to do good freely, is true liberty, because it proceeds from love to the Lord, and love to our neighbour. This is what the Lord teaches, when he says, "Whosoever committeth

“ sin, is the *servant of sin*; and the servant abideth
 “ not in the house for ever; but the Son abideth for
 “ ever. If the Son therefore shall *make you free*, ye
 “ shall be *free indeed*,” John viii. 34 to 36.

Whatever is done by man in freedom, becomes his own, and remains with him. But whatever he does by the compulsion of another, being in disagreement with his own will, cannot be said to be his own act, but the act of the person who compels him. Hence it is, that repentance, to be effectual, must be performed by man, while he is in a state of freedom, undisturbed by fear: and hence also a free service, proceeding from a willing heart, is acceptable to the Lord, but not a forced service: wherefore it is written of the children of Israel, that “ they brought a *willing offering* unto Jehovah, every man and woman, whose heart made them *willing*,” Exod. xxxv. 29. And the Psalmist David says, “ I will *freely* sacrifice unto thee; I will praise thy name, O Jehovah, for it is good,” Ps. liv. 6.

XXIII. *Repentance.*

REPENTANCE is the beginning and foundation of the church in man; and it consists in a man's examining not only the actions of his life, but also the intentions of his will, and in abstaining from evils, because they are sins against God. It is not sufficient for a man to confess himself a sinner in general terms, and to acknowledge that from head to foot he is full of evil, deserving of eternal damnation, and therefore unworthy to lift up his eyes to heaven: for this he may do, and yet not select one evil out of all the multitude within him, which he is determined, by divine assistance, to resist, to shun, and to remove

from his heart and life. But he must reflect upon what passes in his mind, and observe what is brought forth thence into act or speech. Especially he must examine the nature of his delights and propensities, as whether he feels a pleasure in any species of hatred, revenge, adultery, theft, false testimony, detraction, or any propensity and lust towards them; also whether he gives way to a spirit of blasphemy and contempt, in relation to God, his Holy Word, and the things of the church. If he refrains from any of these evils, he must further look into himself, and narrowly examine whether it be through fear of the law, or of the loss of reputation, health, friends, or the like: and if he finds, that he resists and abstains from evils from no such external considerations, but purely because they are sins, and prohibited by the divine law, he is then performing true, sincere, and effectual repentance.

But it is an essential condition of such repentance, that the Lord God and Saviour Jesus Christ be alone applied to for power to resist evils: for he alone is omnipotent, omniscient, and omnipresent; he alone is the God of the church, all-merciful and all-just; and it is he alone that can inspire the inclination and affection of doing good. Wherefore he himself says, "*Without me ye can do nothing,*" John xv. 5.

Repentance avails, if the penitent person be in a state of liberty; but if he repents in a state of compulsion, it is of no avail. States of compulsion may be various, such as sickness, dejection of spirit under some great misfortune, the terrors of approaching death, and likewise all circumstances of sudden fear, which deprive a man of reason. When bad men in a state of compulsion make promises of repentance, and even begin the practice of virtue and goodness, they generally return to their former evil lives, when

they are restored to a state of liberty. But it is otherwise with the good.

After a man has examined himself, and acknowledged his sin, and done the work of repentance, he ought to remain steady in goodness to the end of his life: for if he afterwards relapse to his former evil life, and embrace it again, he is then guilty of profanation, inasmuch as he unites evil with good, whereby his last state is worse than his first, according to these words of the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," Matt. xii. 43 to 45.



XXIV. *Reformation and Regeneration.*

SINCE man is born with a propensity to evils of every kind, and yet was intended for heaven, it is necessary that the bias, which he has received hereditarily from his parents, and confirmed by actual life, be checked or restrained, and that new inclinations and new affections of an opposite tendency be gradually insinuated into him. This change of disposition and character is in the Word called the new birth, or regeneration, the several stages of which answer to those of man's natural conception, birth, and education. The necessity also of this change, before man can experience true heavenly happiness, is evident from our Lord's words to Nicodemus,

“ Verily verily I say unto thee, Except a man be *born again*, he cannot see the kingdom of God,” John iii. 3.

The first part of the new birth is called *reformation*, and has more immediate respect to the understanding, and the truths received by it, which teach the being of a God, the existence of a heaven and a hell, the immortality of the human soul, what is evil, and what is good, and that the one is to be refused, and the other embraced. In this state man also learns to know, not only that there is One God, the Creator of the universe, but that the same God is the Redeemer and Saviour of mankind, and that the Lord Jesus Christ is that One God; in whom nevertheless is a divine trinity of Father, Son, and Holy Spirit, united in one person, and not divided into three persons; that his essential divinity is called the Father, his divine humanity the Son, and his proceeding influence the Holy Spirit. When man is acquainted with these truths, he can then acknowledge, that all faith, and all charity, and consequently all truth, and all good, are derived solely from him; and therefore that he alone ought to be approached in prayer, and honoured as the sole object worthy of divine adoration.

The second part of the new birth is properly called *regeneration*, and may be distinguished into a first and second state. In the first state man begins actually to shun evils as sins, and by the truths of faith is led to the good of life. The formation of a new will also gradually takes place in him; and after many internal difficulties, struggles, and temptations, he at length enters into the enjoyment of heavenly tranquillity and peace, represented by the seventh day, or sabbath of rest. In this latter state he acts more immediately under the influence of good in the will,

or of charity, and is thereby led to the contemplation of truth in the understanding. So that whereas the external man had rule in him before, the internal man has now the dominion, and the external is brought into subjection. Hence the order of his life is inverted, and he himself becomes a new man by regeneration from the Lord.

It is agreeable to divine order, that the internal man be first regenerated, and afterwards the external man; the latter by the former. For the internal man is regenerated by the doctrines of faith and charity influencing the understanding and the will; but the external man is regenerated by the same doctrines influencing his life and actions. This is the signification of our Lord's words, when he says, "Cleanse first that which is *within* the cup and platter, that the *outside* of them may be clean also," Matt. xxiii. 26. And again, "Except a man be born of *water*, and of the *spirit*, he cannot enter into the kingdom of God," John iii. 5. Water in it's spiritual sense signifies all truth, which is the object of faith; and spirit signifies a life in conformity with such truth.



XXV. *Remission of Sins.*

THE remission or forgiveness of sins is not, as generally supposed, an arbitrary act of mercy, in consideration of any satisfaction or atonement made for man by the sufferings and death of Jesus Christ, and of faith therein: neither are sins wiped or washed away, as filth is by water: for they remain with man, even after he has commenced the regenerate life, and can never be wholly extirpated. But the remission of sins, according to the true sense in which

the expression is used in the Sacred Scriptures, means the gradual removal of evils by the Lord, after repentance of heart and life. The Lord indeed is ever disposed to remit the sins of all men, being in himself the purest and essential mercy: but they are not on that account removed from man, neither can they be, except by a life directed and influenced by the precepts of a right faith. So far as man lives according to such precepts, so far his sins are removed, and in the same degree they are remitted.

While man is undergoing the process of regeneration, and especially when he is regenerated, he is withheld from evils solely by the divine mercy and power of the Lord; and while he is thus preserved, and kept under the influence of heavenly goodness and a true faith, it appears as if he were without sins, and therefore as if they were wiped away. But he is still liable to a relapse into his former evils of life, and if left to himself even for a moment, would certainly relapse: from which it plainly appears, that his evils were not exterminated or abolished, but only kept in a state of subjection, and removed as it were out of his sight, so that he might be held in good, and thereby elevated to heaven by the Lord. This is what is properly meant by the remission or forgiveness of sins.

Let no one therefore imagine, that sins can be remitted or forgiven in a moment; or that the life of hell, which is evil, can in an instant be transcribed or changed into the life of heaven, which is good. The divine mercy and the divine power do not produce such instantaneous effects; but they operate on the human mind according to the eternal principles of divine order, which require, that the change of regeneration be carried on gently and gradually, in a way consistent with the state and capacity of man,

and his own co-operation in the removal of such evils, as, out of the immense multitude within him, he may be made sensible of. These are the spiritual enemies, of whom it is written, "I will not drive them out from before thee *in one year*, lest the land become desolate, and the beast of the field multiply against thee. *By little and little* I will drive them out from before thee, until thou be increased, and inherit the land," Exod. xxiii. 29, 30. This gradual removal of evils, or remission of sins, is indeed a series of continued acts of mercy and power on the part of the Lord: but none can become the subjects of such mercy and power, or of such remission of sins, but they who acknowledge the Lord, and endeavour to live according to his commandments: on which account it is written in the Gospel, "*As many as received him*, to them gave he power to become the sons of God, even to them that *believe on his name*; who were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John i. 12, 13.

The remission of sins, or, what is the same thing, the removal of evils, is discoverable in any person by the following signs. He perceives delight in the worship of the Lord for the sake of the Lord, and in serving his neighbour for the sake of his neighbour, and therefore in doing good for the sake of good, and in speaking truth for the sake of truth. He is averse to all ideas of merit arising from any consideration of his charity and faith: he avoids and abominates evils of every description, as enmity, hatred, revenge, cruelty, adultery, fraud, in a word, all things which tend to destroy love to the Lord, and love to his neighbour.

But the non-remission of sins, or, what is the same thing, the non-removal of evils, is discoverable in

any person by the following signs. If he be a professor of religion, he worships God not for the sake of God, and serves his neighbour not for the sake of his neighbour; thus he does good, and speaks truth, not for their own sake, but from some selfish and worldly motive. In all his actions he wishes to aggrandize his own merits: he perceives no disgust or dissatisfaction, but on the contrary a pleasure and delight, in enmity, hatred, revenge, cruelty, adultery, fraud, &c.; and, under the pernicious influence of such evils, he indulges his imagination in all the licentiousness of thought about them. The change from this state of evil to that of heavenly good, is the process so often alluded to in the Sacred Scriptures, under the name of the new birth and the remission of sins.



XXVI. *Temptations.*

THE removal of evils, together with the pleasures and delights attending them, in consequence of their being deeply implanted in the human mind, cannot be effected without interior pain, distress, and anxiety. Such interior pain is called *temptation*; and if the objects which occasion it be spiritual, the temptation is then spiritual; but if the objects which occasion it be worldly, the temptation is then merely natural, and is more properly called *anxiety*. In spiritual temptation there is a conflict or combat between the heavenly kingdom and the infernal kingdom in man, that is, between good and evil, with an endeavour on the part of each to gain the dominion over the other. This conflict is carried on by evil spirits on the one hand, who excite and cherish in man his evil affections, and by good spirits on the other hand, who ex-

cite and cherish in him his good affections: during which conflict the Lord fights for man, and also gives him the power of co-operating with him, and thus of resisting evil as of himself, while still he acknowledges, that all his help is from the Lord alone.

In this way a check is given to self-love, and the love of the world, which are the two sources, from which all evil and falsehood take their rise. Hereby also man is more distinctly taught the difference between good and evil; and, by the relation subsisting between these two opposite principles, he learns to know, that of himself he is nothing but evil, and that all the good he possesses is the gift of the Lord with him. But as it is impossible for him to support the conflict that takes place between good and evil, in a state of temptation, without the means provided for that purpose by the Lord, which are the truths of faith derived from the Word, therefore no one is admitted into this spiritual warfare, until he is initiated into the knowledges of truth and good, and has thereby acquired some degree of heavenly life. Consequently no man is admitted into spiritual temptations, until he is arrived at years of maturity, and by the exercise of his own free judgment capable of resisting evil as of himself. This was represented in the Israelitish church by the males from twenty years old and upward being ordered to go forth to war, but not those who were under that age; man, about this period of life, being generally capable of exercising his own judgment and determination, but not before. (See Numb. i. 2, 3, 18, &c. Chap. xxvi. 2, 4.)

The effect of temptation is, that the dominion of good over evil, and of truth over falsehood, is established in the human mind; truth also is confirmed, and united with good; the external man is brought under subjection to the internal man; the power of

selfish and worldly love is reduced; and the concupiscences thence derived are kept in continual restraint. When these purposes are accomplished, a superior degree of illumination takes place, together with a sensible increase of benevolence in the disposition, and man daily advances in understanding, wisdom, and love.



XXVII. *Difficulty of Regeneration gradually overcome.*

DURING the first stages of regeneration, while man has to oppose all his natural inclinations to evil, with the false pleasures and delights accompanying them, the work is indeed difficult, and resembles a voluntary martyrdom: on which account the Lord says, “If any man will come after me, let him *deny himself*, and *take up his cross daily*, and follow me. “For whosoever will save his life, shall lose it: but “whosoever will *lose his life* for my sake, the same “shall *save it*,” Luke ix. 23, 24. But in the future progress of the work, after a man has for some time successfully combated against his own natural propensities, and when with the return of temptation his delight in the evil excited is sensibly abated, as it will be after a few cases of determined opposition, the difficulty, which was at first experienced, is gradually overcome, and is at length succeeded first by an aversion to the evil which was before pleasing, and secondly by a delight in doing good, and in every possible way promoting the kingdom of the Lord.

In this new state of mind he comprehends and experiences the truth of these divine words, “Come “unto me, all ye that labour, and are heavy laden,

“and *I will give you rest*. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and *ye shall find rest* unto your souls. For *my yoke is easy, and my burden is light,*” Matt. xi. 28 to 30. And though formerly he could discern in religion nothing but crosses, trials, and sacrifices, he can now unite with the Psalmist in saying, “O *how I love thy law! How sweet* are thy words unto my taste! they are *sweeter than honey* to my mouth. Thy testimonies have I taken as an heritage for ever: for they are the *rejoicing of my heart*. I have *longed* for thy salvation, O Jehovah; and thy law is *my delight,*” Ps. cxix. 97, 103, 111, 174.



XXVIII. *Conscience.*

CONSCIENCE is not connate with man, but is formed within him by the religious principles, in which he has been educated, and which he believes to be true. Whatever is the quality, therefore, of those principles, such will be the conscience resulting from them. It is or may become more perfect and genuine with those, who are enlightened, and who are in a clear perception of the truths of faith, than with those, who are less so. In each case, however, it is felt as an internal bond, or dictate, directing them to cease from evil, and to think, speak, and act justly, truly, and uprightly, on every occasion in life.

The spiritual life of man consists in a true conscience, which may be considered as the point of union between his faith and charity. Hence it is, that, when a man acts according to his conscience, he acts from his spiritual life; but when he acts contrary to his conscience, he then acts contrary to his

spiritual life. In the one case he comes into a state of internal peace, tranquillity, and beatitude; but in the other, he experiences trouble and pain of mind, which is called remorse, or the sting of conscience.

Conscience is of two kinds; one exterior, which is a conscience grounded in the love of truth; the other more interior, which is a conscience grounded in the love of good. The former is properly called *conscience*, and is the life of spiritual men, who are influenced by charity towards their neighbour: but the latter bears the name of *perception*, and is the distinguishing characteristic of celestial men, who are principled in the good of love to the Lord.

An example or two will illustrate the nature of conscience. Suppose a man to be in possession of another's property, so that he can retain it without his knowledge, and without danger of the law, or the loss of credit and reputation, if he restore it to its right owner, because he has no lawful claim to it himself, such a person is endued with conscience, inasmuch as he does good for the sake of good, and justice for the sake of justice. Suppose again that a man has it in his power to be preferred to some place of distinction, but he has good reason to believe, that his competitor is better qualified for the place than himself, and on this conviction he gives up his own claim for the good of his country and the public; such a person is endued with a good conscience. The same rule applies in all other cases. But he who regards himself alone, and, in order to promote his own worldly interest, scruples not to defraud and otherwise injure his neighbour, when he thinks he can do it without risk of detection, has no title to the character of an upright and just man, being totally destitute of conscience.

Adults, who have not received a conscience in this world, cannot receive it in the next, and consequently cannot be saved. The reason of which is, because they have no plane or ground within them, into which heaven, or the Lord through heaven, may descend, and by which he may operate, so as to lead them to himself: for conscience, when formed, is that which receives the influx of heaven, and causes conjunction with it. Hence it follows, that they who are finally lost, have no conscience, and that their torment or punishment arises from another source. It is therefore of the utmost consequence to the future well-being of man, that he acquire to himself, while in the body, the true principles of heavenly life; and that on every occasion he conduct himself justly, uprightly, and conscientiously.

XXIX. *Piety.*

IT is supposed by many, that a spiritual life, or a life which leads to heaven, consists in piety, in an external appearance of sanctity, and in a renunciation of the world. But piety without charity or neighbourly love, an external sanctity without that which is internal, and a renunciation of the world without an intercourse with the world, do not constitute the true spiritual life of man. Yet piety, when derived from charity, and external sanctity, when derived from that which is internal, and a renunciation of the world, when united with a life of usefulness in it, do really constitute and make manifest his spiritual life.

Piety consists in thinking and speaking in a godly, religious manner, exercising oneself much in prayer, behaving on such occasions with humility, frequenting

places of worship, devoutly attending to sermons, receiving at stated times the sacrament of the holy supper, and in performing other acts of worship according to the ordinances of the church. But the life of charity consists in willing and doing good to our neighbour, and in acting on every occasion from a principle of justice and equity, of goodness and truth. In short, a life of charity consists in performing useful services to all around us; and this is the primary and essential constituent of divine worship, while piety is only the secondary and formal part of it. This latter, however, without the former, is dead; and they, who practise it, are generally filled with ideas of their own superior sanctity and merit; when nevertheless, like the hypocritical Pharisees of old, they are only "paying tithes of mint, and anise, and cummin, but omitting the weightier matters of the law, judgment, mercy, and faith," Matt. xxiii. 23.

Of a similar nature and quality is the external appearance of sanctity, when there is nothing of internal devotion corresponding to it in the heart. With all such as come under this character there is no love of good and truth, justice and sincerity, for their own sakes: but, on the contrary, some selfish or worldly end debases their worship, and renders their high pretensions to religion perfectly null and void.

The renunciation of the world, which is required by the divine laws, does not consist in rejecting worldly things, such as riches, honours, and the conveniencies of natural life; nor in continually meditating about God, salvation, and eternal life; nor in spending one's whole time in prayer, and the reading of the Word, and other pious books; nor yet in mortifications of the body, as some have ignorantly imagined and taught: but it consists in loving the Lord and our neighbour, in acting justly, sincerely,

and conscientiously, according to the divine precepts, in every employment and situation of life, and thus in abstaining from the evils of the world, while we are necessarily conversant with it, agreeably to these words of the Lord, "I pray not that thou shouldst take them *out of the world*, but that thou shouldst keep them *from the evil*," John xvii. 15.

XXX. *Imputation.*

IN those churches, which have adopted an erroneous faith in three divine persons existing from eternity, it is held, that justification and salvation are effected by God the Father through the imputation of the merits and righteousness of his Son Jesus Christ; and that such imputation is when and with whom he pleases, without any other respect to the objects of election, than what flows from an arbitrary, unconditional pre-determination, and sovereign pleasure. But as the faith, which gave birth to such a delirium of the mind, is itself opposed to the divine unity, and in it's consequences cannot be contemplated by any truly rational mind, without a kind of horror and justifiable indignation, it shall be no further noticed in this place, than as an occasion given, in the way of contrast, to state the true doctrine of the imputation of good and evil, according to the nature of every man's life.

The merit and righteousness of our Lord Jesus Christ consisted in the various acts of redemption, which he performed while on earth: and as the redemption wrought by him was a work purely divine, as already explained in a former article, any imputation of his merit to a mere creature, to an insignificant worm, must be a thing plainly impossible, and in

itself to the last degree absurd. For if redemption cannot be applied or ascribed to any angel or man, any more than the creation and preservation of the universe can, redemption being a kind of second creation; it follows, that the merit of such a divine process can be imputed to none, but to him who actually accomplished it.

The imputation, which really takes place, is an imputation of good and evil, and at the same time of faith, but only so far as man by his life has appropriated to himself either the one or the other. Hence it is written, "The Son of Man shall come in the glory of his Father, with the angels; and then he shall reward every man *according to his works*," Matt. xvi. 27. "They that *have done good*, shall come forth unto the resurrection of life; and they that *have done evil*, unto the resurrection of damnation," John v. 29. And again, "Blessed is the man, unto whom Jehovah *imputeth not iniquity*," Ps. xxxii. 2. The rewards and punishments here announced imply the imputation both of good and of evil: but still they are to be considered as the necessary and unavoidable result of the kind and quality of life, which a man chooses for himself. This is particularly true with respect to the imputation of evil, which, though permitted by the Lord, is not, properly speaking, imputed by him to man, but rather moderated and controlled by the divine mercy in it's superintendence over the general laws of divine order. But with respect to the imputation of good, and also of faith, it must always be regarded as the effect of divine mercy extended to, and received by, the regenerate man when become an angel, according to the quality of his past life.

XXXI. *Human Merit.*

IT is the character of a natural man to place merit in good works, or to perform useful services to others merely for the sake of remuneration, in hope either of gain, or reputation, or some other worldly interest. Reward being thus his motive, or end in view, it is plain, that all the good which such a person does, receives it's quality from self-consideration; and that, being so tainted and polluted in it's source, it must necessarily be evil with respect to the doer, however serviceable it may be to others, or however engaging and fascinating in it's external appearance.

But the truly spiritual man, who does good purely from the love of good, or for the sake of good, is unwilling to hear of merit, or even to think of it, except while he is ascribing it wholly to the Lord, from whom alone all real good proceeds. On the contrary, he is desirous of serving his neighbour for the sake of his neighbour, of loving his friend for the sake of his friend, of benefiting his country for the sake of his country, and of doing good to all, according to their several states, and his own ability, not from any hope or expectation of reward, but from a generous, disinterested affection, inspired into his soul by him, whose love is universal, unmixed with alloy, and who can receive nothing in return for all his mercies to mankind, but their grateful acknowledgments and humble adoration.

XXXII. *Baptism.*

AS in every general church, which has heretofore existed in the world, some peculiarity of rite, ceremony, or custom, has been introduced, in order to

distinguish it from others; so in the Christian church, by the Lord's example, as well as precept, baptism was instituted in the room of circumcision, which was the ritual adopted by the Jewish and Israelitish people, to represent purification of the mind, and thereby regeneration. But as the Christian church (so called) has hitherto been such rather in name, than in truth and reality; and as it has arrived at it's full period or consummation, and consequently has nothing of the essentials of a church remaining in it; and yet it is of the Lord's appointment, that the two sacraments of baptism and the holy supper be continued in his true church through all succeeding generations; it is therefore considered as an indispensable duty to retain both of these institutions, especially as their uses and significations are now revealed, together with the spiritual sense of the Sacred Scriptures.

Baptism having been instituted in the room of circumcision, as an external sign and memorial of man's admission into the church, and of his future instruction, reformation, and regeneration, as well as of the various trials and temptations through which he must necessarily pass; it is immaterial whether the ceremony be performed in the way of immersion, as practised in warm climates, or in the way of sprinkling or affusion on the forehead, as is practised in northern latitudes. Immersion of the whole body represents indeed the spiritual washing or purification of the whole man: but the same is also signified by sprinkling or pouring water on the forehead alone, because the forehead denotes the interiors of man, and consequently all the exteriors thence derived. It is therefore sufficient, that the element of water be actually applied to the forehead; for the ceremony in this form is equally efficacious in the spiritual world, whether

the quantity of water applied to the body be much or little, the result in both cases being exactly the same.

The first use of baptism is introduction into the new and true christian church, and at the same time insertion among such in the spiritual world, as acknowledge a similar faith with this church on earth. The mere ceremony of baptism, however, as before observed, is only an external sign of introduction or admission into the church, preliminary to future instruction; and therefore it may be lawfully administered to infants, even while they are as yet void of reason, and consequently incapable of receiving or comprehending any thing relating to faith. Yet this sign, like every other act performed according to the directions of the Holy Word, is perceived in heaven, and the person baptized is thereby distinguished in the spiritual world, according to the quality of the faith professed at the time of baptism.

The second use of baptism is, that the person baptized may know and acknowledge the Lord Jesus Christ, and follow him by a life of obedience to his commandments. This knowledge and acknowledgment are gradually acquired: for man must learn, first, that Jesus Christ is the Saviour and Redeemer of the world; secondly, that he hath all power in heaven and on earth; and, thirdly, that he and the Father are absolutely one and the same Divine Person. Thus he will be led to acknowledge the Saviour himself as the One Only God manifested in the flesh, in whom nevertheless is a divine trinity, called Father, Son, and Holy Spirit, like the soul, body, and operation in man. But it is not sufficient that the understanding be enlightened to discern these most essential truths; the heart and the life must also be engaged in the work of regeneration, which proceeds, step by step, as man departs from evil, and learns to do good.

The third and final use of baptism is, that man may be actually regenerated: in which case he is baptized not merely with water, but with the Holy Spirit and with fire; in other words, he is entirely renewed in spirit and in life, by the efficacy of divine truth in his understanding, and of divine love in his heart, both proceeding from the Lord, and both producing their blessed effects of redemption, regeneration, and salvation.

From this view of the nature, signification, and uses of baptism, we may now discern the true meaning of our Lord's words to Nicodemus, when he said, "Except a man be born of *water* and of the *spirit*, he cannot enter into the kingdom of God," John iii. 5. Water denotes the truth of faith received from the Word into the understanding and affections; the spirit denotes a life directed and influenced thereby; and to be born of them, is to be regenerated by such means.



XXXIII. *The Holy Supper.*

BAPTISM being an introduction into the church, the holy supper may be considered as an introduction into heaven, being intended to open a more direct and immediate communication with heaven, and also with the Lord himself, than is usually effected by any of the other ceremonies of the church. It is, therefore, the most sacred and solemn of all worship. How such an effect is produced by means of the holy supper, cannot be comprehended by those, who confine their ideas to the mere literal expression of the Word; for they imagine, either with the Roman Catholics, that the elements of bread and wine are miraculously converted into the real natural body of

the Lord, which hung upon the cross, or else with the Protestants, that they were enjoined merely as memorials of the Lord's crucifixion, whereby divine justice was satisfied, the wrath of the Father appeased, and the redemption of man accomplished. It is from a knowledge of the internal or spiritual sense of the Word only, that the real uses of the holy supper can be discerned; and this teaches what is truly signified by the Lord's body and blood, what by the bread and wine, and what by eating and drinking thereof.

According to this sense, by the Lord's body or flesh is meant his divine love and goodness towards the whole race of mankind; which love is embodied in, and proceeds from, his Divine Humanity, through the medium of his Holy Word: this is represented and signified by the bread. By the Lord's blood is meant his divine wisdom and truth, likewise embodied in, and proceeding from, his Divine Humanity, through the medium of his Word: this is represented and signified by the wine. Eating and drinking denote the reception and appropriation, on man's part, of the heavenly influences of love, charity, and true faith, represented by the bread and wine, and at the same time conjunction with the Lord, which constitutes heaven and eternal life.

That this interpretation of the Lord's flesh and blood is in agreement with his own doctrine concerning himself, his divine love, and his divine wisdom, is plain from these his words in the Gospel by John, "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread, that I will give, is *my flesh*, which I will give for the life of the world. Verily verily I say unto you, Except ye eat the *flesh* of the Son of Man, and drink *his blood*, ye have no life in you. Whoso eateth *my flesh*, and

“drinketh *my blood*, hath eternal life, and I will raise him up at the last day. For *my flesh* is meat indeed, and *my blood* is drink indeed. He that eateth *my flesh*, and drinketh *my blood*, dwelleth in me, and I in him,” John vi. 51, 53 to 56. Now since nothing can nourish the spiritual life of man, but that which is itself spiritual, it is evident, that by the Lord’s flesh and by bread is meant his divine good, that by his blood is meant his divine truth, and that by eating and drinking is meant the reception of both in heart and in life.

It may be further observed, in illustration of the uses effected by the holy supper, that the angels, who are present with man while he partakes of it, have no other perception of the bread and wine then taken, than what is spiritual: and hence the very expressions, bread, wine, body, flesh, and blood, as well as the act of eating and drinking, excite in their minds both the ideas and the affections of love, charity, and faith; the consequence of which is, that an immediate communication of holy and heavenly influence from them, or rather through them from the Lord, takes place with all such as are in a fit state for its reception. In this way the holy supper, which may well be denominated the very marriage-supper of the Lamb, is productive of consociation with the angels of heaven, and of conjunction with the Lord himself. For though celebrated on earth, the Bridegroom actually honours the repast with his divine presence; and at one and the same table angels and men promiscuously feed. Yea, and “they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures,” Ps. xxxvi. 8.

Since therefore the Lord is present in the holy supper with the divine good of his love, and the divine

truth of his wisdom, which are the universals of heaven and the church, it follows, that the particulars depending upon them are also included and contained in it. That the Lord is present therein as to his Humanity, is plain from these express words of the institution, "*This is my body; this is my blood:*" and as his Divinity can no more be separated from his humanity, than the soul can from it's body, without the loss of life, we conclude, that the Lord is wholly and completely present in the holy supper, as well with respect to his Essential Divinity, as with respect to his Glorified Humanity: and wherever these are acknowledged and adorèd, there is heaven, there is the church, and there are the fruits of redemption.

XXXIV. *Marriage.*

IT has been already observed, art. 15 and 16, that as every thing in the universe, which exists according to divine order, bears a certain relation to good and truth, and to their union, so every thing in man has relation to his will and understanding, which are the receptacles of good and truth, or of love and wisdom, and to their conjunction in his mind and in his life. This conjunction of good and truth in man is comparèd in the Word to a marriage, and actually descends from a similar marriage of good and truth in heaven, which again in it's turn descends from the Lord himself, in whom the divine love and divine wisdom are essentially one. But the celestial marriage, while confinèd to a *single individual mind*, cannot be completèd in all it's fulness and perfection; neither can it in such case be productive of so high and exquisite a sense of blessedness, as when it has

for it's subject the *united mind* of a husband and wife. This also plainly appears to be the doctrine of the Lord concerning marriage: "Have ye not read, (says he to the Pharisees,) that he, who made them "at the beginning, made them *male and female?* "and said, For this cause shall a man leave father "and mother, and shall cleave to his wife: and they "twain shall be *one-flesh*. Wherefore they are no "more twain but *one flesh*. What therefore God "hath *joined together*, let not man put asunder," Matt. xix. 4 to 6.

Since then the celestial marriage of good and truth generates in the mind of man a corresponding love; and since this love cannot exist in all it's fulness, perfection, and blessedness, while received singly by either a male or a female form, but must be implanted and confirmed in both by a mutual and reciprocal intercourse; it follows, that the state of marriage keeps pace with the state of religion in man, and that, when under the influence of true conjugal love, it is the most holy, chaste, and perfect state, as well as the happiest and most blessed, that either men or angels are capable of attaining. It is therefore maintained, from the original design of creation, and from the general testimony of the Word, rightly understood, that true conjugal love, which can only exist between one husband and one wife, inasmuch as it is grounded in the marriage of good and truth, and corresponds with the marriage of the Lord and his church, is a primary characteristic of the true christian religion; being the very ground or plane, which receives the divine influx, and together with it all the joys, pleasures, delights, and beatitudes, from first principles to ultimate effects, which can be conferred on man by the Lord his Creator, Redeemer, and Regenerator.

XXXV. *The Church.*

THAT which constitutes heaven in man, constitutes also the church: and as it is love and faith, or good and truth, which constitute heaven, so the same also constitute the church, whether it be with an individual, a society, or a multitude of societies. Wheresoever the Lord is truly acknowledged, and his Word received as divine, there is the church: for the essentials of the church are love and faith directed to the Lord; and the Word teaches how man must live, in order to obtain such love and faith from the Lord. But since the Word, as a regular system of divine truths, is in many respects unintelligible without doctrine, it is therefore necessary, that genuine doctrine be drawn from the Word, and so applied as to form a true church. Yet doctrine alone does not constitute the church with man, but a life according to doctrine. Hence it follows, that the church is not formed by faith alone, but by the life of faith, which is charity. Genuine doctrine is the doctrine of charity and faith united, and this is properly the doctrine of life.

They, who are out of the pale of the church, as the gentile nations are, and who yet acknowledge one God, and live in charity towards their neighbour, according to the precepts of their various religions, that is to say, according to the best light they have received, are in spiritual communion with the members of the true church, and will finally be saved: for the Lord is merciful to all, and requires no more of man, than to use or improve the talent committed to his care, however inconsiderable it may be. Hence we conclude, that the Lord's church universal is planted in every part of the globe, although in a more particular sense it is only to be found among those,

who acknowledge the Lord, and are in possession of his Word.

This will admit of illustration by the analogy, which subsists between the church universal and the human body. The church in particular, where the Lord is known, and his Word received, may be compared to the heart and lungs in man, because in them the life is more central and active, than in the other parts of the body. But still, as by their means the blood is circulated throughout the whole frame, and thus life is communicated not only to the adjoining parts, but even to the extremities, where the circulation is almost imperceptible; so in the great society of mankind at large, the divine truths and influences of the Lord and his Word flow, in a spiritual manner, from the true church to all parts of that spiritual body, which forms the Lord's church universal; and thus by an interior communion of saints, or good men, in every nation and kingdom of the earth, they are all united in the bonds of love and brotherly affection, and in the sight of the Lord are regarded as one angelic form, of which he himself is the very life and soul.

In general, the church is both internal and external; it's internal consisting in love to the Lord and charity towards our neighbour, and it's external in worship from a principle of obedience and faith. Or, in another point of view, the knowledge of truth and good, together with the practice thereof, constitutes the external of the church; while the desire and love of truth and good, together with the life thereof, constitutes the internal of the church. Both, however, ought to unite together, to the completion and perfection of the church, whether it be considered as existing among societies at large, or with individuals in particular.

There have been four general churches upon this earth since the creation of the world; namely, the first or Most Ancient Church, called also the Adamic Church, the rise, progress, and end of which are described in the first seven chapters of Genesis;—the second or Ancient Church, called also the Noahic Church, commencing with Noah and his sons after the flood;—the third or Jewish and Israelitish Church, which was rather the representative of a future Christian Church, than a real church of itself, and a kind of continuation of the Ancient Church;—and the fourth or Christian Church, which was founded by the Lord when on earth, but has, like all the rest, degenerated, and at length expired.

These four general churches were represented by the statue, which was seen by Nebuchadnezzar in a dream, whose head was of gold, his breast and arms of silver, his belly and thighs of brass, and his legs and feet of iron mixed with clay; see Dan. ii. 31 to 35. They were again represented by the four beasts rising up out of the sea, Dan. vii. 3 to 8. The same were also alluded to by the ancients, when they spake of the four ages of the world, and compared them, in reference to their different qualities, to the four chief metals, calling the first the golden age, the second the silver age, the third the copper age, and the fourth the iron age. But the wisdom of the ancients appears to have been incompetent to the anticipation or prediction of a fifth age, which should succeed the four former, and comprise in it's character all the valuable properties of the iron, the copper, the silver, and the gold. This could only be made known by that divine wisdom, which embraces at one view all future states of human society, which dictated, chiefly for the use of that fifth age, the Sacred Scriptures, and which has plainly revealed therein, that on the

destruction and removal of the aforesaid image, on the full determination of the aforesaid ages, and on the commencement of a new and eternal age, “the God of heaven shall set up a kingdom, which shall never be destroyed;” that he will himself appear “in the clouds of heaven,” as “the *Son of Man*,” and at the same time as “the *Ancient of Days* ;” and that in this double character he will claim to himself, and triumphantly receive, “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; whose dominion is an everlasting dominion, which shall not pass away, and whose kingdom shall not be destroyed,” Daniel ii. 44; chap. vii. 13, 14. This kingdom, this age, this church, is already begun; and its name, which was first pronounced in heaven, and is now repeated on earth, is **NEW JERUSALEM.**

XXXVI. *Death and Resurrection.*

MAN was so created, that as to his internal he can never die: for he can think of God, believe in God, and love God, and so be conjoined to God by faith and love. This capacity, which distinguishes man from the brute beasts, enables him to live for ever. His external, which is called the body, is intended to serve him for uses in the natural world, and to lay as it were the foundation of his future and eternal existence. This external is rejected by death, and, being no longer needful, is never again re-assumed. But his internal, which is called his spirit, is adapted to the performance of uses in the spiritual world; and therefore, as before observed, it never dies. This internal, after the death of the body, is a good spirit or an angel, if the man, while living in

the world, had been a good man; but it is an evil spirit or a devil, if he had been a wicked man.

The spirit of a man, immediately after death, appears in the spiritual world in a perfect human form, exactly like a man in the world. He enjoys also the same faculties of seeing, hearing, feeling, and speaking, as in the world; the same faculties of thinking, willing, and acting, as in the world. In short, he is in every respect the same man as he was before, having neither lost nor gained any thing by the change, except the gross material body, with which he was encompassed in the world, as with an earthly clog, or as with something almost foreign to his intrinsic character of a man, and which, being once laid aside, is laid aside for ever. This continuation of life is what is meant by the *resurrection*.

The life of man after death is the life of his love and of his faith: hence whatever may have been the quality of these, during his abode in the world, such will his life continue to be to eternity, because in his spiritual state the acquired bias of his mind can never be changed. For in order to make any real and permanent change in a man, it is necessary that every principle belonging to him, from the highest or inmost to the lowest or outermost, be kept in a state susceptible of such change; because the renewing or regenerating process, like that of nutrition in the natural body, acts *simultaneously* as well as *successively* on the whole man. Now as the change here spoken of ought, in it's measure and degree, to affect every principle *at once*, it follows, that it is impossible for it to proceed when one of those principles, and that one the basis or ultimate plane of reception, is wanting, or at least quiescent, and thus incapable of alteration. Into this state the externals of the human mind are brought by the death and rejection of the

material body : and hence it is, that no repentance, no real change of life, can afterwards take place, but the influent life from the Lord and heaven is determined and fixed, the moment it enters, according to the form, quality, and state, of the ultimate principles of the mind.

They, who have loved themselves and the world above all things, and who have not endeavoured, by the proffered means of salvation, to induce upon their minds a beneficial change of disposition, while the possibility was extended to them, confirm themselves hereafter more and more in their evils, and at last enter wholly into the loves and the life of hell. But they, who have loved the Lord above all things, and their neighbour as themselves, and who have endeavoured to live in conformity with the divine laws, are more and more confirmed in habits of good, and at length enter wholly into the loves and the life of heaven. The life of heaven is what is called in the Word *eternal life* ; and the life of hell is what is called *eternal death*.

It is indeed the common belief, that the material body, which is committed to the grave, will rise again at some future period, called the day of judgment, when the visible heavens and the habitable earth are to be destroyed by fire ; that these are to be succeeded by a new heaven and a new earth ; and that in the mean time the souls of those who are deceased are either hovering in the air in anxious suspense and expectation, or else are dissipated, being incapable of living as men until they are re-united with their former bodies. These and similar vain ideas have been formed by many in the church, in consequence of not understanding the true sense of the Sacred Scriptures, which treat of spiritual things under natural images : and they have moreover been confirmed therein by the

reasonings of sensual men, who suppose, that all life is confined to the material body, and that, as soon as this latter perishes, the whole man has lost his existence, which can therefore only be renewed by the revivification of the same body that died. But that man, immediately after death, actually rises in the spiritual world, as already stated, or continues to live as a man in a spiritual form and body, similar in appearance to his former body, but essentially different from it in substance, is the clear and express doctrine of Divine Revelation.

In the Old Testament we read, that Samuel, after he was dead and buried, appeared to Saul, and conversed with him, his material body still lying in the grave: see 1 Sam. xxviii. 3, 11 to 19. But we are more particularly instructed concerning this matter in the New Testament, which distinctly states, that, when our Lord was transfigured on the mountain, “two men, which were *Moses and Elias*, appeared “to him in glory, and spake of his decease, which he “should accomplish at Jerusalem,” Luke ix. 30, 31. Matt. xvii. 3, 4. Mark ix. 4, 5. To the Sadducees, who denied the resurrection, and started what appeared to them as difficulties attending it, our Lord answered, “As touching the resurrection of the dead, “have ye not read that which was spoken unto you “by God, saying, I am the God of Abraham, and the “God of Isaac, and the God of Jacob? God is not the “God of the dead, but of *the living*,” Matt. xxii. 31, 32. Here Abraham, Isaac, and Jacob, are represented as still living in the spiritual world, though their material bodies were consigned to the dust. The same doctrine of immediate resurrection further appears from the case of the rich man and Lazarus, the former of whom was seen to “*lift up his eyes in hell*, “being in torments, while the latter was comforted

“*in Abraham’s bosom,*” Luke xvi. 19 to 31. Lastly, Jesus said to the penitent malefactor on the cross, “*To-day shalt thou be with me in Paradise,*” Luke xxiii. 43.

XXXVII. *Heaven and Hell.*

THE life of man’s spirit consists in two things, love in his will, and faith in his understanding. If these be derived from the Lord, and also directed to him, and if at the same time man live in charity with his neighbour, according to the directions of the Holy Word, in such case the kingdom of heaven is established within him. For, as the Lord teaches in Luke xvii. 21, heaven is in the internal of man, that is, in his will and his understanding, so far as they are influenced by a right love and a true faith: from thence it extends itself to the external, that is, to his actions and speech, so far as these are brought under the influence of the same love and faith. But heaven cannot be in the external, unless it be first in the internal: the good that appears outwardly, without a corresponding state of spiritual affection within, is merely natural or hypocritical.

As love to the Lord, and love towards our neighbour, together with a true faith, which derives its essence from those loves, constitute the life of heaven; so self-love and the love of the world, together with a false faith, which in like manner derives its essence from the last-mentioned disorderly loves, constitute the life of hell. Or again, as the delight of doing good, together with the happiness attending it, constitutes heaven; so the delight of doing evil, together with the misery entailed upon it, constitutes hell. They, who have the life of heaven within them in this

world, have the same also after death, but in much greater fulness and perfection, accompanied with a joy and happiness exceeding all description. And the heaven, which they carry within their bosoms, produces a correspondent heaven around them: so that according to the degree and quality of their love to the Lord and to their neighbour, such is their internal and their external felicity, which in both respects is inconceivable to the natural mind. On the other hand, they, who have admitted the life of hell to gain the ascendancy within them in this world, continue to be under the same influence also after death, but in an aggravated degree; while the misery and unhappiness, which is necessarily entailed on the love and practice of evil, perpetually assails, and wrings them to the heart.

The fire of hell is not, as many have supposed, material fire; for this cannot in any wise affect or torment a spirit; but it is the lust or delight of evil, which consists in envy, hatred, revenge, cruelty, and other deadly passions. For as the heat and genial warmth of heaven is pure disinterested love, and universal benevolence, so infernal fire is the continual burning desire of committing violence, and spreading destruction among others. It is therefore written by the prophet, "*Wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke: the people shall be as the fuel of the fire: no man shall spare his brother,*" Isa. ix. 18, 19. In this and many other passages by fire is meant the lust of self-love and the love of the world; and by the smoke which ascends, the false arising from and accompanying evil.

In a general point of view, heaven may be said to consist of two kingdoms, the celestial and the spiri-

tual; being so called on account of the different loves, which characterize the angels respectively. Love to the Lord being in it's own nature superior to, and more heavenly than, love to the neighbour, is therefore called a *celestial love*; and the angels, with whom it predominates, are called *celestial angels*: while those, whose distinguishing characteristic is neighbourly love, are called *spiritual angels*, because their love is truly *spiritual*. The celestial kingdom is also called the *priesthood* and *habitation* of the Lord; but the spiritual is called his *royalty* and his *throne*. In reference to the former, the Lord, while in the world, was called *Jesus*; and in reference to the latter, *Christ*.

But besides the above general arrangement, the universal heaven is also distinguished into three distinct heavens; the inmost, highest, or third heaven, properly called celestial; the middle or second heaven, called spiritual; and the lowest or first heaven, called spiritual-natural and celestial-natural, because partaking in a comparatively obscure degree of both a spiritual and celestial quality by influx from the two former. These distinctions are similar to those, which have place in man, and bear a certain relation to the head, trunk, and feet; or to the soul, body, and act; and in reference to the Lord himself, from whom heaven is derived, to Father, Son, and Holy Spirit.

Again, heaven is further distinguished into innumerable societies in each general kingdom, and in each particular heaven, according to the indefinite varieties of the reception of good and truth from the Lord. And although the angelic inhabitants are so arranged into distinct kingdoms, heavens, and societies, yet there is a communication between them all, not indeed by an open and manifest intercourse of

society with society, or of individual with individual, in the different heavens, but by an interior influx of vital principles from the highest to the lowest heaven, and by an extension of the sphere of the life of each society and individual : so that the happiness of each is perceived by all, and the happiness of all is reciprocally perceived by each.

Now as heaven in general is distinguished into two kingdoms, also into three heavens, and into innumerable societies ; so in like manner is hell distinguished into two infernal kingdoms, also into three hells, and into innumerable societies, all in exact and direct opposition to the angelic heaven. Thus to the celestial kingdom is opposed the infernal or diabolic, and to the spiritual kingdom the satanic. Moreover the whole of the hells collectively, so far as they are under the influence of evils of the will, are called the *Devil* ; and so far as they are under the influence of falses of the understanding, they are called *Satan*. Hence spirits of the former description are called *devils* or *genii*, and they of the latter description *satans* or *evil spirits*. To the first, second, and third heaven are also opposed a first, second, and third hell ; and to every angelic society in the heavens, an infernal or satanic society in the hells. And as in heaven love to the Lord and mutual love, accompanied by every species of good and truth, produce unspeakable happiness, as before observed ; so, on the other hand, self-love and mutual hatred, accompanied by evils and falses of every kind, produce a state of misery and unhappiness, which cannot be described.

The inhabitants of heaven, as well as those of hell, are all of the human race, without a single exception. The general opinion, that angels were originally created such, and immediately placed in heaven, with-

out having first lived as men in the natural world, and that many of them afterwards rebelled, and were cast down from heaven, together with Lucifer the instigator and leader of the insurrection, has no foundation whatever in the Sacred Scriptures either of the Old Testament, or of the New; but has arisen in the church from a misapprehension of the true sense of those passages, wherein mention is made of angels, of the sons of God, and of Lucifer the son of the morning; and has been further confirmed by the representations of poets and other fanciful writers. The true doctrine of divine revelation on this subject is, that man was created and afterwards formed into the image and likeness of God, with the capacity of becoming an angel or inhabitant of heaven after his departure out of the natural world: and hence on many occasions, in the sacred pages, angels are expressly called men, and men are called angels.* For indeed every man, according to the quality of his life in the world, becomes after death either an angel or a devil; an angel, or good spirit, if his life has been good; but a devil, or evil spirit, if his life has been evil. Nor can his life, which he acquires here, be ever changed hereafter; but he abides in spirit such as was the nature of his ruling love: for infernal love cannot be transmuted or converted into heavenly love, because they are opposites. This is what is meant by the words of Abraham to the rich man in hell: "Between

* If the reader be desirous of further satisfying himself on this subject, let him read carefully the following passages: Gen. xviii. 1 to 33. Chap. xix. 1 to 22. Josh. v. 13 to 15. Judg. xiii. 3 to 21. Ezek. ix. 1 to 11. Chap. x. 2 to 7. Dan. viii. 15, 16. Chap. ix. 21. Chap. x. 5 to 21. Chap. xii. 7. Zech. i. 8 to 11. Chap. ii. 1 to 3. Luke xx. 36. Apoc. xix. 10. Chap. xxi. 17. Chap. xxii. 8, 9.

“us and you there is a great gulf fixed; so that *they*, “*who would pass from hence to you, cannot; neither can they pass to us, who would come from thence,*” Luke xvi. 26. The same is also denoted by the following: “He that is unjust, *let him be unjust still*; and he that is filthy, *let him be filthy still*: and he that is righteous, *let him be righteous still*; and he that is holy, *let him be holy still,*” Apoc. xxii. 11. Whence it follows, that they, who are once consigned to hell, abide there to eternity; and they, who are once raised by the Lord into heaven, abide there also to eternity.



XXXVIII. *The Intermediate State, or World of Spirits.*

THE world of spirits, or that world into which every man passes immediately on the death of his body, is an intermediate state and place between heaven and hell. That there must be, in the nature of things, such an intermediate state, is plain from a due consideration of what it is that constitutes heaven, and what hell; and how rare and uncommon it is for either of those states to be perfected in the present life. Now as good and truth, together with their conjunction in man, constitute heaven both within him and without him; and as, on the other hand, evil and falsehood, together with their conjunction in man, constitute hell both within him and without him; and yet neither of these two opposite states can be supposed to be completed in this life, every man (with few exceptions, if any,) being partly in good and truth, and partly in evil and falsehood; it therefore necessarily follows, that man dying in this mixed state is, on his first entrance into another life, neither

fully prepared for heaven, nor fully prepared for hell, but stands as it were in the mid-way between both.

The good and virtuous, or they in whom the love of good predominates over the love of evil, are then, by means of instruction suited to the capacity and peculiar disposition of each, by degrees delivered from the various imperfections, infirmities, and errors, which adhered to them in their natural state; and are thus prepared by the Lord for an actual entrance into some of the heavenly societies, wherein they enjoy, in common with angels, all the happiness of which their love and faith have rendered them susceptible. But the wicked, or they in whom the love of evil predominates over the love of good, are gradually divested of the real or apparent good and truth, which they may possess; and, after being reduced both internally and externally to a full conformity to those principles of evil, which they had adopted in the world, they are consigned, or rather voluntarily betake themselves, to such of the infernal societies as make one with their life, and with them experience all the misery, which is inseparable from their ruling love, and their delight in evil.

This instruction of the good, and vastation of the evil, after death, is understood by the Lord's words in the Gospel, where he saith, "Unto every one that hath *shall be given*, and he shall have abundance: "but from him that hath not, *shall be taken away even that which he hath*," Matt. xxv. 29.

The doctrine of an intermediate state and place being with difficulty received by those, who have heretofore imagined, that man, the moment after his death, is either elevated into heaven, or cast down into hell, it may be proper to refer to a few passages in the Sacred Scriptures, wherein that doctrine is plainly taught.

1 Sam. xxviii. 11 to 19. Samuel, after he was dead, first appeared to a woman who had a familiar spirit, and afterwards to Saul, whose spiritual eyes were opened on the occasion: during which interview Samuel was neither in heaven nor in hell, but in the world of spirits between both.

2 Kings vi. 17. A mountain full of horses and chariots of fire was seen in the world of spirits, or intermediate place between heaven and hell, by Elisha's young man, when his spiritual eyes were opened for the express purpose.

Ezekiel, chap. ii. iii. viii. ix. x. xxxvii. xl. xli. xlii. xliii. xliv. xlvi. xlvii. In all these chapters the prophet speaks of what he saw in vision, or in the world of spirits: but particularly in chap. viii. he states, that, while he was in the spirit, he was lifted up *between the earth and the heaven*; and in chap. xxxvii. that the spirit took him, and set him down in the midst of *a valley full of dry bones*, which afterwards received life. Now this valley was neither in heaven, nor in hell, and yet it was in some part of the spiritual world; for the prophet expressly says, that he was taken there *in the spirit*. Whence it clearly follows, that there is an intermediate state and place between heaven and hell, which being inhabited by spirits of a mixed quality, not yet prepared either for the one or the other, is therefore called the *world of spirits*.

Daniel, chap. vii. 3 to 8, being in spiritual vision, saw four great beasts come up *from the sea*. He saw likewise, chap. viii. 3 to 12, a ram and a he-goat, the former of which prospered for a time, until the latter smote him, cast him *to the ground*, and stamped upon him. And again, chap. xii. 7, being still in the vision of his spirit, he saw a man clothed in linen, by the side of a river, who *lifted up his right hand and his*

left hand unto heaven; and he heard him swear by him that liveth for ever and ever. In each of these cases Daniel himself was, as to his spirit, in the intermediate world between heaven and hell; and the various things, which he then saw, were evidently in the same.

Zechariah, chap. i. ii. iii. iv. v. vi. In these chapters Zechariah describes what he saw, when his spiritual eyes were opened to discern the things of another life; among which was an ephah with a woman sitting in the midst of it, and a leaden weight on it's mouth; the whole lifted up *between the earth and heaven* by two women, who had wings like the wings of a stork, chap. v. 6 to 9.

Luke xvi. 26. Abraham in heaven said to the rich man in hell, "*Between us and you* there is a great gulf fixed." This great gulf is that intermediate state and place between heaven and hell, of which we are speaking.

Matt. xxviii. Mark xvi. Luke xxiv. John xx. Chap. xxi. By each of the Evangelists we are informed, that our Lord, after his resurrection, was in a spiritual state *previous to his ascension into heaven*; and that, while in this state, he at different times appeared to his disciples, by opening their spiritual eyes, and thereby enabling them to see his person, now no longer material as before. In the Acts of the Apostles, chap. i. 3, we also read, that he continued no less than forty days in that part of the spiritual world, which lies between heaven and hell, and that at length he *ascended towards heaven*, until a cloud received him out of their sight, ver. 9.

Apoc. i. 10. Chap. iv. 1. Chap. vi. 9. Chap. vii. 1. Chap. viii. 10. Chap. ix. 1, 2. Chap. x. 1, 2. Chap. xi. 12. Chap. xii. 5. Chap. xiii. 1, 11. Chap. xvi. 16. Chap. xvii. 3. Chap. xviii. 1. Chap. xix. 17 to

21. Chap. xx. 1, 2, 3, 7, 8, 9. Chap. xxi. 10. From the passages here referred to, and many others in the book of Revelation, the doctrine of an intermediate state, place, or world, between heaven and hell, is so plainly set forth, as to admit of no reasonable doubt. For the Apostle John first declares, that he was *in the spirit*, or *in spiritual vision*; and then that he saw heaven *above him*, and the bottomless pit *beneath him*: that he saw a star *fall from the one*, and smoke *ascend from the other*: that he saw the souls of martyrs *under the altar*, who were not as yet elevated into heaven, but were to remain for a season in the place they then occupied, until the number of their brethren should be fulfilled: that he saw four angels standing on the four corners of the earth; and another angel standing with his right foot upon the sea, and his left upon the earth, with his hand *lifted up towards heaven*: that he saw a beast *rise up out of the sea*, and another from the earth: that the name of one of the places in the intermediate world is called in the Hebrew tongue *Armageddon*, and is the seat of spiritual war between the powers of heaven *from above*, and the powers of hell *from beneath*: that he was carried in spirit to another place, called the *Wilderness*, where the woman, who had brought forth a man-child, and was persecuted by the dragon, was to be nourished for a time, times, and half a time, from the face of the serpent; and where also he saw another woman sitting upon a scarlet-coloured beast, full of names of blasphemy: that he saw an angel *come down from heaven*, having the key of the bottomless pit, and a great chain in his hand, who laid hold of the dragon, that old serpent which is the devil and Satan, and *cast him into the bottomless pit* for a thousand years; after which he was again to come forth *out of hell* into the intermediate state and

place, called the world of spirits, where he would stir up a war against the saints, lay siege to the beloved city, but, on the first attempt to storm it, would be devoured by fire *from heaven*, and with his partisans again *cast into hell*, there to be tormented for ever and ever. Immediately after which great events John adds, that the first heaven and the first earth, together with the sea, passed away; that a new heaven and a new earth succeeded; and that being carried *in spirit* to a great and high mountain, he saw the holy city, New Jerusalem, *coming down* from God out of heaven.

We have been thus particular in adducing proofs from the Sacred Scriptures of the actual existence of an intermediate state and place between heaven and hell, because many have conceived it to be a mere device and groundless fiction, invented by the Romish church, for purposes of worldly gain; not considering that a *revealed truth* is one thing, and the *perversion* and *abuse* of it another. We have therefore only further to observe on this subject, that it is good to keep the mind always open to conviction.



XXXIX. *State of Children after Death.*

IT being the opinion of some, that no other children are saved, than such as are born in the christian church, and baptized, it is of importance that so cruel a doctrine, which consigns to eternal misery the most innocent part of the human race, be expunged from the creed of every community, and that the real truth respecting the state of children after death be made known. The Lord by his prophet saith, “What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour

“grapes, and *the children’s teeth are set on edge?*
 “As I live, saith the Lord Jehovih, ye shall not have
 “occasion any more to use this proverb in Israel.
 “The soul that sinneth, it shall die: *the son shall not*
 “*bear the iniquity of the father,* neither shall the
 “father bear the iniquity of the son: the righteousness
 “of the righteous shall be *upon him,* and the wicked-
 “ness of the wicked shall be *upon him,”* Ezek. xviii.
 2, 3, 20. The Lord further declares concerning little
 children, and especially concerning those represented
 by them, viz. the innocent and the humble, that “*of*
 “*such is the kingdom of God,”* Mark x. 14.

All infants and children, dying before they come to the use of reason, and the exercise of judgment, whether born within the church or without it, whether baptized or unbaptized, and whether they be the offspring of godly or of ungodly parents, are accepted by the Lord, and received into heaven; where they are educated by angels according to divine order, and, after instruction and progressive advances in understanding and wisdom, at length become happy angels themselves. For as death is only a continuation of the life begun in the world, and man neither loses nor gains any thing by the change, (except that the gross material body is then laid aside, never to be re-assumed,) so in the case of infants, they are equally such in the other life, of like innocence, tenderness, and ignorance; and therefore, like young plants, they must be gradually introduced into the heavenly life. Yet this advantage attends them, above others who live to be adults, that, being in innocence, actual evil by consent of will and judgment has not taken root in them; in consequence of which they are more easily receptive of instruction and heavenly good.

Infants, as soon as raised from death, which is immediately after their decease, are taken up into a heaven appropriated to them, and delivered at first into the care of such female angels, as had been particularly fond of children while in the world, and who also loved God. These receive them as their own offspring, and the children in return love them as their own mothers; each of whom takes as many of them under her care, as her tenderness and inclination prompt her to take. Though the infants, previous to their death, might not have been able either to walk or to speak, yet, on their entrance into the spiritual world, they are immediately capable of doing both, but imperfectly. They soon, however, improve in these respects; and as their education proceeds, according to the disposition of each, which with some is of a spiritual, and with others of a celestial character, their intellectual attainments become conspicuous, and all the faculties of their minds are enlarged. When they have completed their first period under the care of their female tutors, they are then translated to another heaven, where they are instructed by angelical masters, and so pass on to further improvements.

Children do not continue children in heaven, but grow in stature as they grow in understanding and wisdom, until they appear as adults, and then they are ranked among the number of angels. But it is to be noted, that in heaven children do not advance in their external form and appearance beyond youth, or the flower of their age, but remain stationary in that spring-time of life for ever. Their progress, however, in love, wisdom, and intelligence, ceases not, but keeps pace with their interior state of innocence, which continually rises in degree, and crowns them with a blessed and happy immortality.

It may perhaps be supposed, that infants, dying such, and then growing up into the angelic state of perfection, are pure from all evil, seeing they had not committed actual sins in the world, like adults. But this is not the case: for they are tainted with hereditary corruptions and perverse inclinations, as well as others; and, if left to themselves, would rush into evils of every kind. It is by the divine mercy and power of the Lord alone, that they, in common with other angels, are kept from evil, and preserved in good. And should any of them for a moment lose sight of their dependence on him, and entertain a false conceit of their own righteousness and merit, as though they possessed any good of themselves, and not from the Lord, they would soon be convinced of their error, by being left for a while to their own hereditary evils. By this experience they would see and acknowledge themselves to be impure by nature, but delivered from hell solely by divine mercy; and being thus humbled in their own estimation, they would again be received into the society of angels, to which they belonged. That such change of state does really take place at times, there is good reason to believe; and there cannot be a doubt, but it is permitted for the sake of their further purification, and that they may be thereby qualified for the attainment of still higher degrees of angelic perfection.

It is highly probable, that such infants, as die in the early stages of their existence, have no recollection whatever of the world in which they were born; but that they consider themselves as natives of heaven, being ignorant of every other kind of birth than what is spiritual, and regarding the Lord alone as their Parent. In consequence of their heavenly education, and freedom from many gross affections and thoughts, which others have contracted in the natural

world, they must be susceptible of more tender impressions of love and charity, than those who have lived to adult age. Yet, notwithstanding these advantages, peculiar to deceased infants, it is consoling to reflect, that a provision is made by infinite wisdom and goodness, that the future condition of those, who have had a longer time in this world, may be equally perfect and equally happy, if, putting away the corporeal and earthly affections belonging to self-love and the love of the world, they become receptive of such as are spiritual, derived from love to the Lord, and charity to all mankind.

XL. *The Gentiles, or Heathens.*

THAT the Gentile nations, or those Heathens who live out of the pale of the Christian church, and are ignorant of the Word and name of the Lord, are nevertheless in a salvable state, as well as those who are acquainted with divine revelation, cannot be doubted by any who believe, that "the tender mercies of the Lord are over all his works." The Gentiles are men, as well as they who are called Christians: indeed they form a very great proportion of the human race; and it cannot be imputed to them as a crime, that tidings of redemption never reached their ears. They have the same capacity of understanding what is true, and of willing what is good, as Christians have, consequently the same capacity of conjunction with heaven. And the Great Parent of all, who gave them this capacity, gave it for the purpose of rendering them happy for ever. He has moreover in his divine mercy provided, that all the nations of the earth, as well Mahometan and Pagan, as those that bear the name of Christian, should be in

possession of some kind of religion, and consequently that they should have some sense of a God, and of the duty incumbent upon them to pay respect to him in their life; these being the things inculcated by every religion.

To acknowledge a God, and to live in conformity to his will, according to the dictates of conscience, bring heaven into the human mind, and therefore must qualify the man so living, whatever be his name, his country, or his creed, for the enjoyment of future happiness. Now it is well known, that many of the Heathens lead as moral lives as Christians, and that many of them excel professing Christians in this particular. But morality may be practised either with a view to meet the divine approbation, or to gain the applause of men. The former is called the spiritual life, because a spiritual principle is within it: not so the latter. Both outwardly appear alike, but inwardly and in reality they are very different; the one being profitable to salvation, while the other is not. For he who leads a moral life, as commanded by God, and out of religious respect to him, is guided by a heavenly and divine influence: but he who does the same only from human considerations, is actuated by a worldly and selfish principle. This may be illustrated by an example: If a person forbear to injure his neighbour, because it would be acting contrary to religion, and consequently to the divine will, such forbearance is from a spiritual origin: but if he refrain from doing the like merely through fear of the law, loss of character, honour, or advantage, such restraint from outward evil, being dictated by selfish and worldly motives, has nothing of virtue or religion in it. And so in other cases.

From these observations may be clearly seen what it is that constitutes the heavenly life, and that this

life may be cultivated by men of every religion in the known world. For the internal or invisible church of the Lord is universally extended, however narrow may be the limits of the external or visible church; including all, wherever dispersed, who live conscientiously and uprightly, according to the best of their understanding and judgment. But at the same time it must be admitted, that the heavenly principle is not the same in one as in another, but that it differs according to the difference of affection, which each one bears to what is good and true. With the Christian, who is blessed with a more direct knowledge of the true God, it may be more pure and genuine, than with the Heathen, who is ignorant of him. And yet there is reason to believe, that many of the latter description will find a more ready entrance into the kingdom of heaven hereafter, than some who have been better instructed, but who, knowing their Master's will, have neglected to do it. This is also plainly declared by our Lord in these following words: "I say unto you, that many shall come *from the east and west*, and shall sit down with Abraham, and Isaac, and Jacob, *in the kingdom of heaven*: but the children of the kingdom shall be *cast out into outer darkness*," Matt. viii. 11, 12. Luke xiii. 28, 29.

We may therefore safely conclude, and rejoice in the prospect thus opened to the mind, that adequate means of salvation are, by the divine mercy and providence of the Lord, extended to all of the human race without exception; and consequently that men of every persuasion or denomination upon the face of the earth, whether they be Christians, Jews, Mahometans, or Pagans, may be saved, if they live in mutual love and charity from religious motives, according to the best of their knowledge and under-

standing. But nevertheless it results from the whole evidence of divine revelation, that the new and true Christian religion, inasmuch as it is more immediately derived from our Lord and Saviour Jesus Christ, who is the One Only God of heaven and earth, is of all religions the most capable of effecting close and intimate conjunction with him; and on that account is to be esteemed more excellent, more heavenly, and more divine, than any other.

XLI. *Divine Providence.*

THE Lord's government in heaven and on earth is called *providence*: and as all the good of love, and all the truth of faith, which contribute to salvation, are solely derived from him, and not in the smallest degree from man, it hence follows, that the divine providence of the Lord enters into all and singular things tending to the salvation of the human race. He therefore says, "I am the *way*, and the *truth*, and the *life*," John xiv. 6. And in another place, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me: for *without me ye can do nothing*," John xv. 4, 5.

It is supposed by many, that the divine providence is only universal, or has respect only to the great and general affairs of the world, and of human society; and that particular or minute circumstances, as if unworthy of the notice of the Supreme Being, are left to the prudence and regulation of man. Wherefore, when they see the wicked raised to honours, wealth, and various kinds of worldly success, in preference to the good, they say in their hearts, that this would not be the case, if there were a divine providence in

all the minute occurrences of life. But such persons do not consider, that an universal consists of things singular, and that an admission of the one necessarily implies the existence of the other also; that what appears a great and important event to man, is not such in the divine estimation, but that all occurrences in life, whether called great or small, are equal in his sight; that there is only one single fountain of life, which is the Lord, from whom we derive our being, our life, and all our powers of action; and consequently that nothing can possibly occur, without his superintending eye, and directing hand.

The divine providence regards for it's end, not that which is of transitory duration, and ceases to exist with man's life in the world, but that which remains to eternity, and thus has no termination. That which has no end, may be truly said *to be*; but that which has an end, even though it may endure for years, yea for ages, compared with eternity, is *not*, and therefore may be considered respectively *as nothing*. From this view of the subject then it may be plainly seen, that worldly eminence and opulence are not in themselves divine blessings, though man, from the pleasure they yield him, may so call them; because they soon pass away, and also become the occasion of seducing many, and of turning them from heaven: but that life eternal and it's felicity, together with all the things tending to promote such a state, are real blessings proceeding from the Lord; in agreement with which he saith in the Gospel, "Lay not up for yourselves *treasures upon earth*, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves *treasures in heaven*, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also," Matt. vi. 19 to 21.

The reason why the wicked so frequently succeed in their enterprizes is, because it is according to divine order, that every one should act from a principle of rationality, and also from liberty. Wherefore, unless man were left thus to act, and unless his endeavours were occasionally crowned with success, as if it were the mere effect of his own prudence, he could not be brought into a fit state for the reception of eternal life; for this can only be communicated to him, while he is in freedom as to the will, and at the same time in the exercise of his understanding.

When man is left to his liberty to think, to will, and, so far as the laws do not restrain him, to do evil, this is called *permission*; and such permission is agreeable to the laws of divine order, because without it he could not be reformed, and consequently could not be saved; so essential is it to preserve man in a state of liberty. But it is well to be observed, that the permission of evil, on the part of the Lord, is not a permission as of one who *wills the evil*, but as of one who *wills it not*, but who yet cannot prevent it, by reason of the urgency of the end, which is the salvation of man. On this account also the divine providence acts invisibly, and as it were behind the curtain, both with respect to those events which seem to be brought about by human prudence, and with respect to those which assume the appearance of contingency, chance, fortune, or fatality; in each of which cases it is most intimately present, and operative according to the various states and circumstances of individuals, of societies, and of whole nations. Were it otherwise, a mere external faith, arising from sense and sight, would be forced upon the mind, freedom of will would be infringed, and thus the reformation and salvation of man would be placed out of the reach of possibility.

Hence it is granted to no one to see the divine providence *in front*, or before an actual event has made it manifest; and this for wise purposes, lest the proprium or will of man should enter into it, and so disturb the order of it's progression; the consequence of which would be, to render ineffectual every effort of the divine mercy to save him. But it is allowable to see the divine providence *from behind*, or after it has taken effect: for in such a view of it the will of man cannot interfere with the order and tenor of it's course; but by the exercise of an enlightened reason he may discern the most evident traces of divine love and wisdom in a wonderful series of concurrent circumstances, which have all conspired to produce the given event; and thus discerning them, he will with gratitude and holy veneration acknowledge and confess them. In this sense we may understand and apply the words of Jehovah to Moses, when he desired to see his glory: "Thou canst not see *my face*; for "there shall no man *see me, and live*. And Jehovah "said, Behold, there is a place by me, and thou shalt "stand upon a rock. And it shall come to pass, "while *my glory passeth by*, that I will put thee in "a clift of the rock, and will cover thee with my "hand, *while I pass by*. And I will take away my "hand, and thou shalt see *my back-parts*; but *my "face shall not be seen*," Exod. xxxiii. 20 to 23.

With the Lord there is *providence*, and also *previdance* or foresight; for the one cannot exist without the other. Good is *provided*, and evil is *previded* or foreseen: the former is all of the Lord, the latter is all of man. And yet, though every possible evil is foreseen, and every possible good is provided by the Lord, there is still no such thing as absolute predestination, nor a blind, unmerciful fatality: but the government of the universe, more especially of man,

which is a truly paternal government, and includes the ministrations of angels and good spirits, is maintained with infinite justice, with infinite wisdom, and with infinite love.

XLII. *Miracles.*

AS free-will in spiritual things is an essential requisite in the reformation, regeneration, and salvation of man; and as the New Church meant by the New Jerusalem is founded on the Word now opened by the Lord, and will be established on principles of perfect liberty and sound rationality; therefore miracles are not to be looked for in the present day, because they have a direct tendency to close the mind against the perception of truth, to compel assent without rational conviction, and to remove from man that freedom of judgment and self-determination, which are necessary to his becoming an image and likeness of his Creator.

Before and at the coming of the Lord, miracles were indeed wrought among the Jewish and Israelitish people. But it is evident from their whole history, as recorded in the Old and New Testaments, that the effect produced on their minds by such means was not a rational conviction of divine truth, but a mere superficial impression, which awed them for a moment into a kind of external acquiescence and acknowledgment, that the power competent to perform those wonders was supernatural. By this sentiment of fear, which rather stupified than awakened their rational faculties, they were urged to the observance of the various ceremonies peculiar to their religion, especially to the worship of Jehovah, from which however they were continually declining into open acts of idolatry. Although they had seen so many mi-

rales in Egypt, and afterwards the red-sea divided ; the Egyptians immersed therein ; the pillar of a cloud going before them by day, and a pillar of fire by night ; manna daily rained down from heaven for their particular use, and water gushing out of the rock as soon as it was smitten by the rod of Moses ; and although they had seen mount Sinai altogether enveloped in smoke, when Jehovah descended upon it in fire, in the midst of supernatural thunderings, lightnings, and the loud sound of a trumpet ; and had heard the voice of Jehovah speaking from the mountain, with other most extraordinary tokens of the divine presence and power ; yet how soon did they forget these wonders, and turn to the worship of a senseless calf, the workmanship of their own hands !

The same infidelity and hardness of heart continued with their posterity through every period of their history. Hence neither the miracles of their prophets, nor even those of the Lord himself, when he appeared among them, had the effect of changing their character, or inspiring them with any thing like a pure and genuine faith. It is therefore written of them, that “ though he had done so many miracles before them, yet they believed not on him,” John xii. 37.

Miracles then have no such power, as many ascribe to them, of convincing the understanding, or producing in the mind a rational and wholesome faith : neither can they be considered as the sure and proper evidences of a divine mission. For (not to mention the cases of many of the prophets, and among the rest of John the Baptist, who performed no miracle whatever,) we read, that, when Moses and Aaron exhibited before Pharaoh the signs or proofs of their authority, by turning a rod into a serpent, and all the waters of Egypt into blood, and also by bringing up frogs upon all the land, *the magicians with their in-*

chantments did the same: Pharaoh therefore hardened his heart, and refused to listen to the message, with which they were charged from Jehovah. Similar, in all probability, would be the conduct of many in the present day, were really divine miracles again to be performed: they would either be referred to some incomprehensible operations of nature, or else be rejected as phantasms and crafty deceptions; and such persons, as ascribed them to a divine power, would be held in derision, or pitied for their simplicity.

The reason why miracles were performed among the Jews in ancient times, and not among Christians in the present day, is, because the former were so immersed in natural and corporeal affections, that they were incapable of discerning the interior spiritual truths of revelation; neither could these be laid before them without danger of profanation: on which account the Lord spake to that people in parables, “that seeing they might see, and *not perceive*, and hearing they might hear, and *not understand*,” Mark iv. 12. Whereas now, since the introduction and establishment of christianity in the world, the rational faculties of the human mind are more capable than before of being exercised on subjects of a divine nature, especially in respect to the Lord, his Word, the church, and a state of immortality in another life. The miracles, therefore, which were displayed among the Jewish and Israelitish people in the times alluded to, were performed, not with the design of forming them into a *real spiritual church*, (for this was not done, nor could it possibly be effected, by any such external means as miracles,) but for the purpose of compelling them to become the mere *representative of a church*, that all their rites, ceremonies, and acts of public worship might typify, shadow forth, and thus

represent the Christian dispensation, together with the great process of man's regeneration, and above all that of the Lord's glorification. The miraculous cures, which were performed on the bodies of the blind, the deaf, the lame, and the sick, were in like manner representative of those divine operations upon the spirit of man, whereby his understanding is enlightened, his affections purified, and his whole life renewed, through the medium of a true and genuine faith, directed solely to the Lord in his Divine Humanity.

There appears also to have been a further reason why the dispensation of miracles was formerly given, but is withheld in latter times; namely, that the canon of Sacred Scripture might be written and completed, while the representative church was in a state favourable to its dictation in ultimates: for its divine truths could not have been concentrated in the literal form and basis, in which we now behold it, and consequently could not have been accommodated to the capacity of man in all future ages, unless a series of miraculous appearances had been exhibited and registered. From which consideration it follows, that it was chiefly for the sake of the Word, which is the uniting link between heaven and the church, and to point out the divine omnipotence of the Lord, as well in spiritual as in natural things, that such extraordinary miracles, as we find recorded in it, have actually taken effect. But having been transacted before men, with whom the internals of the mind were already closed, and by whom consequently no further spiritual injury was likely to be sustained from the display of supernatural powers, the volume of revelation, couched under the language of history, prophecy, and evangelism, was written in different successive periods, and at length fully completed, its

letter being made perfectly correspondent with it's divine spirit.

Henceforth, therefore, no other miracle is required in the church, than the opening of the eyes of the understanding, the renovation of the heart and affections, a conformity of the life to the holy and divine precepts of the Word, and the actual descent of the New Jerusalem from heaven to earth. Effects like these, wheresoever or with whomsoever they take place, are truly miraculous, because they are supernatural, and plainly bespeak a divine power, which is alone capable of producing them.



XLIII. The Laws of Divine Order, by which all the Divine Operations are conducted.

NOTHING is more important for man to know, than that all the divine operations towards him are under the regulation of laws, which can never be transgressed. For otherwise he might imagine, that the divine mercy being infinite, and the divine power unlimited, whatsoever the Supreme Being might will, his omnipotence can effect, without any regard to the fitness or unfitness of the subject, in and towards whom he would display them. And hence too many have concluded, that as his love wills the salvation of all his creatures, and his wisdom knows how to accomplish it, therefore his omnipotence is engaged to complete the work, if not at one period, yet at another; if not in this life, yet in some future stage of existence, when evil itself shall be abolished, and every intelligent being made completely happy.

Again, there are others, who, in like manner believing God to be omnipotent, according to the vulgar notion of omnipotence, and yet reading in the

Sacred Scriptures, that some few, called the elect, will be saved, and the rest totally lost, conclude in their own minds, and even assert in their doctrine, that the one class is unconditionally predestinated to heaven, while the other class, consisting of a great majority of the human race, is consigned to eternal damnation without hope or means of redemption.

It is also a prevailing opinion, not only among the simple and illiterate, but even among the learned and wise, (if they can be called such, who know nothing of the laws of divine order,) that God, being omnipotent, created the world out of nothing by the mere utterance of a word; that he governs it also in an arbitrary manner, by a power resembling the absolute power of an earthly monarch; that, if he please, he can at any time change the respective qualities and tendencies of his creatures; that he can purge every sinner upon earth, in a moment, from his sins; that he can renew, sanctify, regenerate, and make him a child of grace instead of a child of wrath, that is, justify him merely by the application and imputation of the righteousness and merits of his Son. In short, it is almost universally believed, that the divine omnipotence is regulated by no laws whatever, but that it can accomplish any thing or every thing that can be proposed, however absurd or contradictory in itself; consequently that salvation may be effected on the part of God, without any regard to the freedom and rationality of man, or the necessity of his co-operation in appropriating to himself those principles of spiritual life, which, when so received, can alone prepare him for a state of future happiness.

But the groundless surmises, above stated, vanish from the mind, when it is known, that all the divine operations towards man are conducted by laws of order, in themselves immutable, because of the same

essence with him, from whom they proceed. These laws are the divine truths of the Holy Word, which together constitute that order, whereby man is to be formed anew, and from which even omnipotence itself cannot swerve. Nay, the divine omnipotence, so far from acting contrary to, or independent of, the Word, uniformly exerts itself by and according to it's laws: and it is this very circumstance, that causes it to be what it really is. The reason why the angels of heaven so far excel the spirits of hell in respect to power, is, because the former act agreeably to order, while the latter are in opposition to it: and in proportion to their love of, and agreement with order, such invariably is their power. Were they to depart from order, their power would depart from them at the same time. Just so, God, being infinite and essential order, is in consequence thereof possessed of infinite and essential power. Were he in any measure to depart from his own order, he would in the same proportion immediately lose his omnipotence. But as to depart from order would be the same thing as to depart from himself, it is evident, that the divine omnipotence can perform nothing but what is consistent with the laws of order, and that every supposition to the contrary is both irrational and absurd.

Every particular thing in nature was created according to it's proper order; and each is formed upon such a principle, as to unite with the common order of the universe. For example; man was created according to his order, and likewise every particular part of man according to it's order; as the head and body according to their orders; the heart, the lungs, the stomach, and other viscera, according to their orders; every organ of motion, every muscle, fibre, and vessel, according to it's order; and every organ of sense, as the eye, the ear, and the tongue, accord-

ing to it's order ; all of which are so connected and interlinked with the general order of the whole, as to constitute together only one human system. The case is similar in other instances, as in every beast of the earth, every bird of the air, every fish of the sea, every worm and creeping thing, even to the minutest insect ; all of which were in like manner created according to their respective orders. It is the same with every tree, shrub, herb, and plant ; and lastly with every stone and mineral, even to the smallest grain of sand, and with every drop of water in the ocean ; all of which were created and still subsist according to the order originally inscribed on each.

Now in the various cases above mentioned, it is easy to see, that the perfection of the creature depends upon the preservation of it's proper order : and this would have been especially the case with man, had he continued in the order of his creation, with respect to the exercise of those faculties, which were placed under his control. Yet even as he is now circumstanced, his perfection and power depend entirely on his acting according to those principles of right order, in which he was at first created, and to which he may again in a great degree be restored, by the use of the means provided for that purpose.

Such then being the case with the natural subjects of creation, and particularly with man, whose powers both of mind and body can rise to their highest state of perfection solely by his return to, and perseverance in, the proper order of his life ; how much more justly and truly may it be said of Him, who is divine order itself, that his omnipotence arises from his invariable observance of those divine laws, which his own infinite perfections have prescribed ! For the divine will and the divine power are one : and since God wills nothing but what is good, it follows, that he can do

nothing but what is good also, and this in the way and manner dictated by his own infinite wisdom in the Sacred Scriptures of divine truth. He cannot condemn, cast into hell, or predestinate the soul of any person to eternal death. He cannot avenge injuries; neither can he be angry, or punish. He cannot even turn away his face from any one, or regard him with the least severity of countenance; these and the like acts being totally contrary to his essence, and consequently contrary to himself. Wheresoever, therefore, expressions of the kind are found in the Sacred Scriptures, they are to be interpreted solely in reference to the wickedness of man, who judges of the Lord according to the evil state of his own mind. And as it appears to the wicked, when they suffer the punishment due to their crimes, that it is inflicted upon them by the Lord, whom they suppose to be then angry with them, because he does not immediately remove it, therefore, in agreement with such appearance, anger, wrath, and fury, are frequently ascribed to him in the Word, when yet, as before observed, nothing can in reality be more foreign to the divine nature; since, as the Psalmist says, "*Jehovah is good to all; and his tender mercies are over all his works,*" Ps. cxlv. 9.

On the other hand, it is equally true, that God cannot, by any mere act of mercy and omnipotence, convert evil into good, hell into heaven, a devil into an angel, or an impenitent sinner, who obstinately refuses the terms of salvation, into an heir of eternal life. These things are not within the limits of divine order, and therefore cannot be performed by any sovereign or absolute act even of omnipotence itself. The only way, as already stated, whereby the divine operations can effectually change a man, is that laid down in the Holy Word, which is, that he suffer himself to be

brought into order, and reciprocally on his part endeavour to enter into conjunction with the Lord, while the Lord on his part enters into conjunction with him, agreeably to these words in the Gospel, “*Abide in me,*” and *I in you,*” John xv. 4.

XLIV. The Divine Science of Correspondences, according to which the Sacred Scriptures are written throughout.

IT is generally acknowledged, that the Word is holy, inasmuch as Jehovah the Lord spake it : but because it's holiness does not in all cases appear in the literal sense, therefore they who once begin to doubt about it's holiness on that account, in the future course of their reading confirm their doubts by many passages they meet with, saying in themselves, Can this be holy ? Can this be divine ? Now to prevent the influence of such doubts on men's minds, lest they should become general, and the Word of God should be rejected as a common trivial writing, and thereby the Lord's conjunction with man should be cut off, it has pleased the Lord, at this time, to reveal it's spiritual sense, for the purpose of discovering to mankind wherein it's divine sanctity lies concealed. But this may be best illustrated by examples.

In the Word we find frequent mention made of Egypt, of Assyria, of Edom, of Moab, of the children of Ammon, of the Philistines, of Tyre and Sidon, and of Gog. They now, who do not know, that by these names the things of heaven and of the church are signified, may easily be led into an erroneous notion, that the Word treats much of people and nations, and but little of heaven and the church, consequently much about earthly things, and but little

about heavenly things : whereas, were such persons acquainted with what is signified by those people and nations, or by their names, they might then be led out of error into truth. In like manner, when it is observed, that in the Word frequent mention is made of gardens, groves, woods, and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak ; also of lambs, sheep, goats, calves, and oxen ; and likewise of mountains, hills, vallies, fountains, rivers, waters, and the like ; he who knows nothing of the spiritual sense of the Word, must of necessity be led to suppose, that nothing further is meant by these things than what is expressed in the letter : for he little thinks, that by a garden, a grove, and a wood, are meant wisdom, intelligence, and science ; that by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different characters of celestial, spiritual, rational, natural, and sensual ; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection of different degrees ; that by mountains, hills, and vallies, are meant the higher, the lower, and the lowest things relating to the church ; also that by Egypt is signified what is scientific, by Assyria what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by the Philistines faith without charity, by Tyre and Sidon the knowledges of good and truth, and by Gog external worship without internal ; in general, that by Jacob in the Word is understood the church natural, by Israel the church spiritual, and by Judah the church celestial. When the mind is opened to this knowledge, it may then be able to conceive, that the Word treats solely of heavenly things, and that the earthly things mentioned in it are only

the subjects, wherein those heavenly things are contained, or whereby they are set forth.

Such is the nature of correspondences, according to which the Sacred Scriptures were written, and by the knowledge of which they can alone be understood as to their real internal meaning. This science is indeed but little known in the present day, although it was a subject familiar to the men of the most ancient times, who esteemed it the science of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science, after it had begun to decline. The poets of Greece, in whose writings traces of it are still to be found, disfigured it with their mythological fictions, and thus consigned to a long oblivion a science, which they did not rightly understand.

All the ancient churches were churches representative of spiritual things: their ceremonies, and even their statutes, which were rules for the institution of their worship, consisted of mere correspondences. In like manner, every thing in the Israelitish church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were correspondences. So also was the tabernacle, with all things contained in it; likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, and the feast of first-fruits; also the priesthood of Aaron and of the Levites, and the garments of their holiness. Now as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from the Divinity, spake by cor-

respondences. For whatever proceeds from the Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine; which outward things then become the repositories of divine things, otherwise called celestial and spiritual, that lie contained within them in a hidden and mysterious manner.

The ancients, who were versed in the science of correspondences, made themselves images, which corresponded with things heavenly; and were greatly delighted therewith, on account of their signification, and because they could discern in them what related to heaven and the church. They therefore placed those images both in their temples and in their houses, not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence in Egypt, and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and likewise cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth, &c. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and pictures set up by their forefathers, because they found them in and about their temples. This was the origin of the idolatries of the gentiles of old: and when in process of time these idolatries became universal, then the Israelites were raised up, and commanded to destroy all the pictures and images, which they should find in the land of Canaan; and also to pull down all the high places, which were appropriated to idolatrous worship.

The science of correspondences remained with many eastern nations until the coming of the Lord, as may appear from the circumstances recorded relative to the wise-men of the east, who visited the Lord at his nativity. A star (which is called *his star*) went before them, and conducted them to the house where the young Child was: whereupon, opening their treasures, they presented unto him gifts, consisting of gold, frankincense, and myrrh, Matt. ii. 1, 2, 9, 10, 11. By the star, which went before them, is signified knowledge from heaven; by the gifts presented unto the young Child, is signified worship directed to him as God Incarnate; by gold is signified celestial good; by silver, spiritual good; and by myrrh, natural good; which three kinds or degrees of good are the three constituents of all true worship.

Still however the science of correspondences was unknown to the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were correspondences. The reason was, because they were idolaters at heart, and consequently of such a nature and disposition, that they were not willing to allow, that any part of their worship had a celestial and spiritual signification. Wherefore, had this been revealed to them, they would not only have rejected, but also have profaned it. That such was the case with that people, appears evident from the circumstance of their rejecting the Lord himself, because he instructed them concerning an heavenly kingdom, and not an earthly one: for they wanted a Messiah, who should exalt them above all nations in the world, and not a Messiah, who should provide only for their eternal salvation.

The reason why the science of correspondences, which is the true key to the spiritual sense of the

Word, and has been lost for many ages, is revealed at this day, is, because the divine truths of the church are now coming to light, and of these the spiritual sense of the Word consists. The same is signified by John seeing heaven open, and a white horse; and also by his seeing and hearing an angel, who stood in the sun, calling all people together to the supper of the great God, Apoc. xix. 11 to 18. But that it would not be acknowledged for some time, is signified by the beast and the kings of the earth making war against him that sat on the white horse, and against his army, Apoc. xix. 19; and also by the dragon persecuting the woman, which brought forth the man-child, and casting out of his mouth water as a flood after her, that he might cause her to be carried away of the flood, Apoc. xii. 13 to 17.



XLV. *The Last Judgment, the Second Advent of the Lord, and the New Jerusalem.*

IT has heretofore been very generally believed, in respect to the last judgment, that the Lord would then personally appear in the clouds of heaven with power and great glory, accompanied by an innumerable host of angels; that he would raise out of their graves all, who had ever lived since the creation of the world; that he would again clothe their souls with their former bodies; and, when collected together to one place, that he would pass judgment upon them, sentencing the good to eternal life or heaven, and the wicked to eternal death or hell. It has also been supposed, that the visible heavens and the habitable earth would at the same time be destroyed, and that a new heaven and a new earth would be created in their stead. Such notions as these have arisen in the

church from the literal sense of the Word being misunderstood, and from an entire ignorance of the existence of a spiritual sense, which is at length revealed for the use of the New Jerusalem. By this sense we are taught, that the coming of the Lord in the clouds of heaven denotes, not his personal appearance in the air, but his appearance in the divine truth of the Word, which is himself. The clouds of heaven, in which he will come, are the literal sense of the Word, which in a great degree obscures it's spiritual sense, just as a cloud obscures the direct light of the sun ; the power and glory are it's spiritual sense ; the angels denote heaven ; and these are said to accompany the Lord, because where he is, there is heaven. Moreover by the new heaven and the new earth is understood a New Church, as well in the heavens, as on the earth.

It is believed in the New Church, that the last judgment, as predicted by the Lord in the Gospels, has already actually taken place in the spiritual world : and this belief is grounded, not merely on the assertions of a most illustrious Author, who declares himself to have been an eye-witness of it, but on various extraordinary circumstances connected with the present state of society in the natural world, and on the positive appearance of a new dispensation of divine mercy among men ; all which may well be considered as the test and proof of the accomplishment of the last judgment, and of the second advent of the Lord.

Not to dwell on the great ecclesiastical and political changes, which have of late years taken place among the nations of Christendom, let us only advert to that new state of spiritual or religious liberty, which has sprung up in the midst of these changes ; and we shall be convinced of the reality of the facts

here announced. But exclusive of these reasons for believing, that the judgment, spoken of in the Scriptures, is already accomplished, there are others of considerable weight, amounting to little less than a kind of demonstrative proof. When mention is made of the last judgment in the Word of God, it is generally represented as an event, which is to be succeeded by an extraordinary degree of illumination, and knowledge of divine things, vouchsafed to the human mind, by means of a new revelation. Thus the coming of the Son of Man is compared to "*lightning shining out of the east,*" Matt. xxiv. 27. After the judgment of the great whore, John says, "I saw *heaven opened, and behold, a white horse: and he that sat upon him was called the Word of God,*" Apoc. xix. 11, 13; evidently alluding to the understanding of the spiritual sense of the Sacred Scriptures, which was to take place after the judgment. The same is further described in chap. xxi. by the new heaven and the new earth, and the holy city New Jerusalem coming down from God out of heaven: which event, as it is now taking place, is a full proof, that the last judgment, according to the Scriptures, has been already performed, the one coming to pass as the certain consequence of the other.

By the Scriptures we are informed, that several general judgments have taken place, prior to that of which we are now speaking, and which is stated to have been accomplished in the spiritual world in the year 1757. The first was the last judgment of the *Most Ancient Church*, when all charity and faith perished, and which is described in Genesis by the flood. At that time, according to the language of the Sacred Scriptures, heaven and earth passed away, in other words, the internals and externals of the church perished, and a new heaven and a new earth were

created, that is, a new church, which succeeded the former, and may be called the *Ancient Church*. The last judgment of this second general church, which included many particular churches, was when it came to it's consummation by the many idolatries, to which it gave birth. Immediately after this was raised up the *Representative of a Church* among the posterity of Jacob; the last judgment upon which and upon the remains of former churches took place at the time of the Lord's first coming into the world. The prophet Isaiah speaks of this judgment, to be accomplished by the Lord, in the following terms: "Who is this that cometh from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I have trodden the wine-press alone: *I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come,*" Isa. lxiii. 1, 3, 4. Hence it appears, that judgment and redemption commence at the same time.

The Lord himself also, when he was in the act of fulfilling the ancient prophecies, and executing the judgment, says, "*Now is the judgment of this world; now shall the prince of this world be cast out,*" John xii. 31. Again, "*For judgment I am come into this world,*" John ix. 39. In another place, "Verily verily I say unto you, The hour is coming, and *now is*, when *the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man,*" John v. 25,

26, 27. And again, "Be of good cheer, *I have overcome the world,*" John xvi. 33.

From these and similar passages it is evident, that a day of judgment is not spoken of in the Scriptures, as an event which has never yet in any former period taken place, or as decisive of the fate of every individual of the human race: for we find, that the Lord, when on earth, actually accomplished a judgment, not upon the whole race of mankind, but only upon a certain number of those who were deceased, and consequently in the spiritual world.

That the habitable earth was not to be destroyed at the time of the last judgment, is plain from the Lord's words in Luke, "I tell you, in that night there shall be two men in one bed; the one shall be taken, and *the other shall be left.* Two women shall be grinding together; the one shall be taken and *the other left.* Two men shall be in the field; the one shall be taken, and *the other left,*" Luke xvii. 34 to 36. Here the last time of the church is called night, because there is no genuine faith or truth remaining, in consequence of there being no true spiritual charity: but that the world would not then be destroyed, is plainly declared by the circumstance of some being left, while others are removed.

These considerations sufficiently prove, that the doctrine of the New Church, respecting the last judgment and the second advent of the Lord, is perfectly consistent with the Word of God; while all those systems, which suppose the destruction of the universe as the necessary consequence of that event, can be considered in no other light, than as so many idle dreams, and dreadful chimeras, calculated to frighten mankind, and to inspire them with no one useful or rational sentiment, but on the contrary with dismal expectation and useless alarm.

The end of creation is the formation of an angelic heaven out of the human race, which, as an image of the Creator, may bear some respect to his infinity, his immensity, and his eternity. But this respect to infinity, immensity, and eternity, would cease, were the habitable earth to be destroyed at the day of the last judgment: for then by a period being put to the procreations of mankind, the extent of heaven, together with the number of it's inhabitants, would be limited. Whereas it is highly reasonable to suppose, that, as the human mind, which is a heaven in it's smallest form, increases in perfection according to the plurality of it's knowledges, so the angelic heaven will likewise advance in perfection, and thus more and more resemble it's Creator, according to the perpetually increasing number of it's inhabitants. Hence the doctrines, which ascribe to the Divine Being an end worthy of himself in the creation of the world, by making provision for the perpetual generations and eternal successions of mankind, must be the most rational in themselves, as well as most conformable to divine revelation, when properly understood.

It is most clearly predicted in the Word, especially in the Gospels and the Apocalypse, that another judgment was to take place, after that which was accomplished by the Lord while on earth; and that such judgment, together with the second advent of the Lord, was to form the first step to the introduction of a new dispensation. In the 24th chapter of Matthew the Lord describes the successive declension of the Christian church, until it should arrive at it's full period or consummation. He then foretels, that he will come again in the clouds of heaven in the character of *Son of Man*; by which is meant, as already stated, that he will appear as divine truth, and make his Word comprehensible and intelligible to the

human mind. But in the Apocalypse the final state of the church is more particularly described, together with the judgment which it has brought upon itself, and the commencement of a new church under the name and character of the New Jerusalem. This New Church is described in chap. xxi. 10 to 24, as a great and holy city coming down from God out of heaven; equal in it's length, breadth, and height; having a wall of jasper great and high, with twelve foundations set with all manner of precious stones; twelve gates of pearl under the charge of twelve angels; the street of the city, and the city itself, pure gold, yet transparent like clear glass; with no other temple than the Lord God Almighty and the Lamb himself; and needing neither sun nor moon to shine in it, because the glory of God doth lighten it, and the Lamb is the light thereof.

By these and other particulars relative to the city called New Jerusalem, we are to understand the doctrine of the New Church now establishing by the Lord in the world. The city itself is said to descend from God out of heaven, to denote that the doctrine of the New Church is wholly derived from the Lord and his Word by a new revelation from himself. By the length, breadth, and height of it being equal, is signified, that all the goods and truths of that doctrine are inseparably united. By the wall of the city are meant the external truths, which defend and secure it. By the measure of the wall, which is an hundred and forty-four cubits, the measure of a man and of an angel, are meant all those truths of defence and security in the aggregate, with their particular natures and qualities. By the twelve foundations of the wall set with precious stones, are meant all those knowledges whereupon the heavenly doctrine is founded. By the twelve tribes of Israel, and also by the twelve

apostles of the Lamb, are meant all things in general and in particular relative to the goods and truths of the church, and it's doctrine. By the twelve gates of pearls are meant all introductory truths, which are likewise signified by the twelve angels at the gates. By gold like unto clear glass, of which the city and it's street consisted, is signified the good of love, giving clearness and translucency to the doctrine and it's truths. By the nations who are saved, and the kings of the earth who bring their glory and honour into the city, are meant all the members of the church, who will be under the influence of goodness and truth. By no temple being seen in the city is signified, that in the New Church there will be no external worship separate from internal; because the Lord alone will be approached, acknowledged, and worshipped in his Divine Humanity, which in the supreme sense is what is meant by the temple. By there being no need of the sun, nor of the moon to shine in it, because the glory of God doth lighten it, and the Lamb is the light thereof, is signified, that the New Church will not be under the dominion of self-love and self-derived intelligence, and consequently not under the influence of mere natural light; but will in all things be guided by the light of divine truth proceeding from the Lord, who as to his Essential Divinity is called God, and as to his Divine Humanity is called the Lamb.

The New Church, or New Jerusalem, is further represented in the same chapter, under a more interior idea, as the Bride and Wife of the Lamb; being called a Bride in reference to her state of preparation to receive the Lord, and a Wife in reference to her actual conjunction with him. That this church will be established on earth, and that it will in due time constitute the crown and glory of all churches,

which have heretofore existed since the creation of the world, cannot for a moment be doubted, because the Scriptures of divine truth, from beginning to end, are continually pointing to it, and holding it up as the completion of all prophecy. Its commencement is announced by Daniel in these words: "In the days of these kings shall the God of heaven *set up a kingdom, which shall never be destroyed*: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and *it shall stand for ever*," Dan. ii. 44. The same prophet says in another place, "I saw in the night-visions, and behold, *One like the Son of Man came with the clouds of heaven*, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 13, 14. That this prophecy of Daniel refers to the present time, is evident from what is said in chap. xii. 4, 9, 11; and from the Lord's words in Matt. xxiv. 15, 30. The like is said in the Apocalypse: "And the seventh angel sounded, and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ*, and He shall reign for ever and ever," Apoc. xi. 15.

The progress, perfection, and glory of the same church are also described by other prophets in the manner following, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the *righteousness thereof go forth as brightness*, and the *salvation thereof as a lamp that burneth*. And the Gentiles shall see *thy righteousness*,

“ and all kings *thy glory*: and thou shalt be ¹⁴⁵
 “ by a *new name*, which the mouth of Jehovah s
 “ name. Thou shalt also be a *crown of glory* in th
 “ hand of Jehovah, and a *royal diadem* in the hand
 “ of thy God,” Isa. lxii. 1 to 3. “ Thus saith Jeho-
 “ vah, I am returned unto Zion, and will dwell in
 “ the midst of Jerusalem, and Jerusalem shall be
 “ called a *city of truth*; and the mountain of Je-
 “ hovah of hosts, the *holy mountain*,” Zech. viii. 3.
 Lastly, “ I heard a great voice out of heaven, say-
 “ ing, Behold, the *tabernacle of God is with men*,
 “ and he will dwell with them, and they shall be his
 “ people, and God himself shall be with them, and be
 “ their God,” Apoc. xxi. 3.



XLVI. *The probable state of the World and Church hereafter.*

IT may be thought, that after so great a change as that produced in the spiritual world by the last judgment, the second advent of the Lord, and the commencement of the New Jerusalem, some extraordinary convulsion of nature, or some different order of civil society among mankind, was to take place, and, by an overwhelming evidence in favour of the new dispensation, leave no room for a doubt on the subject. But, on mature deliberation, there appears to be no just ground for such an expectation: and there is every reason to believe, that the external face of nature will continue the same as before; and likewise that the same order will prevail in civil concerns as before; that there will be empires, kingdoms, and states, as before; that there will be treaties of peace and alliance, and also wars, between nation and nation, as before; and other things, which relate to the

general and particular government of societies. By the Lord's saying, that in the last times there would be wars, and then nation would rise up against nation, and kingdom against kingdom, and that there would be famines, pestilences, and earthquakes in divers places, Matt. xxiv. 6, 7, is not however signified, that such things would take place in the natural world, but events corresponding thereto in the spiritual world: for the prophetical parts of the Word do not treat of the kingdoms and nations on earth, nor consequently of their wars; neither do they treat of famine, pestilence, and earthquakes in this world, but of such things as correspond thereto in the spiritual world, the nature of which may be seen explained in art. XLIV. on the *Divine Science of Correspondences*.

But with regard to the state of the church, that will not be exactly the same as heretofore: it will be similar indeed as to external appearance, but dissimilar as to internal. In respect to the external appearance, there will be distinct and separate churches as before, their various doctrines will be taught as before, and there will be the like religious worship among the Gentiles. But men are and will hereafter be in a freer state of thinking about matters of faith, consequently about the spiritual things of heaven, inasmuch as spiritual liberty is now restored; as must be evident to every person, who will take the trouble of comparing the present state of religious society with what it was some years ago, that is, previous to the accomplishment of the last judgment, and the commencement of the New Jerusalem. Neither is it likely that any body of men, calling themselves ministers and propagators of the gospel of Jesus Christ, would at this day sit down, and deliberately draw up, and afterwards publish to the world, such detestable

doctrines concerning the worship of the Lord, and concerning predestination, as was done formerly in a book entitled, *Formula Concordiæ*, which is received as the standard of faith and orthodoxy by the Calvinists, who form a great proportion of the Reformed or Protestant churches. Or were such an attempt to be now made, it is highly probable, that it would be resented with indignation by the good sense of mankind as an insult and outrage upon the understanding and best feelings of the human heart. Concerning the *worship of the Lord*, it is therein stated, "That it is a *damnable idolatry*, if the trust and faith of the heart be placed *on Christ*, not only according to his *Divine*, but also according to his *Human Nature*, and if the honour of adoration be directed *to both*." And on the subject of *predestination*, it is asserted, "That Christ did not die for *all men*, but only for *the elect*. That God hath created *the greatest part of mankind for eternal damnation*, and is *unwilling that they should be converted and live*. That the elect and regenerate cannot lose faith and the Holy Spirit, *although they commit every kind of the most enormous sin and wickedness*. But that they, who are not elect, are *necessarily damned*, and *cannot possibly attain salvation*, even though they should be a thousand times baptized, and should come every day to the holy supper, and should besides *lead as holy and unblamable lives as it is possible to do*." This extract is taken from p. 837, 838, of the above-mentioned *Formula Concordiæ*, published at Leipsick in the year 1756.

We have already observed, that a great change has taken place in the minds of Christians since the commencement of the New Church in the year 1757; not a change as to creeds and written doctrines, but a change in the state of spiritual liberty, by virtue of

which men are now more capable than heretofore of discerning the truth when presented to them, and of receiving it in heart and life. For such is the order induced by the Lord in the whole spiritual world by the judgment lately accomplished there, that a most exact equilibrium between good and evil, or between heaven and hell, is established; and man being placed, as to his spirit, in this equilibrium, he can therefore freely turn either to the one, or to the other: whereas before the judgment the equilibrium was destroyed by the ascendancy and continual increase of the power of evil. If the change here spoken of cannot readily be perceived under the idea of spiritual *liberty*, by reason of it's very interior operation, it certainly may under that of *liberality*, one of it's first visible and manifest effects, which gives to the present age a character unknown to any of the former periods of Christianity, and prepares the human mind for the reception of those divine truths now revealed, of which the internal sense of the Holy Word consists.

To know what will be the state of the church hereafter as to particulars, is indeed beyond the wisdom even of angels in heaven: for they know not future events, unless revealed to them, these being known only to the Lord. But this is capable of being ascertained, because it is already a fact, that that servitude and captivity, in which the human mind has heretofore been involved, is removed; and that now, by virtue of the spiritual freedom which is restored, man is enabled to perceive interior truths more clearly and distinctly than before, if desirous thereof, and thus to become more and more internal, if he is so disposed. Slender however as may be the hope of seeing the New Jerusalem established among the present race of professing Christians, we have an assurance given us

in the book of Revelation, that it will come to it's appointed state of fulness and maturity in some region or regions of the earth. But whether this shall be in Europe, or among some of the Gentile nations, (as there is reason to believe,) the benefits to mankind at large will be the same, because in either case it will be the direct medium of communication between heaven and the world. Yet, like light and heat propagated from a centre in all directions, the rays of divine light and life will be transmitted from such favoured nation to men of every religious denomination, and be received by each according to the state and quality of his life. Or again, as the vital fluid in the human body, which, issuing from the heart, visits the remotest parts of the frame, every where diffusing, as it passes, animation, health, and vigour, so a certain spiritual influence from the divine truths of the Holy Word, first received and cherished in their purity by the New and True Christian Church, will thence spread and circulate through all the members of the Church Universal, wherever situated, and however distant they may be from each other, or from their common centre.

XLVII. *Ecclesiastic and Civil Government.*

AS order cannot be preserved in the world either in things relating to the Church, or in things relating to the State, without rulers and magistrates, it is therefore necessary that some persons should be appointed, as governors, to superintend and regulate the affairs of human society; and that they should be such, as are skilled in the knowledge of the laws, full of wisdom and the fear of God. It is also necessary, that order should be maintained amongst the governors

themselves, lest any one, through lust or inadvertence, should allow offences against order: and this may be best effected by an appointment of superior and inferior governors, who shall be subject to the laws of subordination.

Governors in matters ecclesiastic, or such as relate to men's concerns with heaven, are called *Priests*, *Ministers*, or *Preachers*; and their office is called the *Priesthood* or *Ministry*. But governors in civil matters, or such as relate to men's concerns with the world, are called *Magistrates*; and their chief, where such a form of government prevails, is called a *King*, or an *Emperor*.

With respect to the office of priests, they are to teach men the way to heaven, and likewise to lead them therein: they are to teach them according to the doctrine of their church from the Word, and to lead them to live according to such doctrine. Such priests as inculcate truths, and thereby lead their flocks to the good of life, and so to the Lord, are the good shepherds: but such priests, as only teach, but do not lead to the good of life, and so to the Lord, are the evil shepherds.

Priests ought not to claim to themselves any power over the souls of men, because they know not the state of man's interiors: much less ought they to claim the power of opening and shutting heaven, as that power belongs to the Lord alone.

Dignity and honour are due to priests, on account of the sanctity of their office: but a wise priest ascribes all such honour to the Lord, from whom all sanctity proceeds, and not to himself: whereas an unwise priest applies it to himself, and thus takes it away from the Lord. They who ascribe honour to themselves, on account of the sanctity of their office, prefer honour and wealth to the salvation of souls; but they

who give honour to the Lord, and not to themselves, prefer the salvation of souls to honour and wealth. The honour of any employment is not *in the person* of him, who officiates therein; but is only *adjoined to him* on account of the dignity of the office, in which he is employed: and what is thus adjoined, does not properly belong to the person, but to the employment itself, being separated from the person, as soon as he is separated from his office. All personal honour is the honour of wisdom, and of the fear of the Lord.

Priests ought to instruct the people, and to lead them by truths to the good of life: but they must not on any account attempt compulsion in matters of faith, because no one can be compelled to believe contrary to what he thinks in his heart to be true. Every person ought to be allowed the peaceable enjoyment of his religious opinions, howsoever they may differ from those of the priest, on this condition, that he maintains them quietly and peaceably. But if he makes a disturbance, he ought then to be separated from the community: for this is according to the laws of order, on which the priesthood is established.

As priests are appointed for the administration of those things, which relate to the divine law and worship; so kings and magistrates are appointed for the administration of those things, which relate to civil law and judgment. But since the king cannot extend his single administration to all persons and cases, therefore governors and magistrates are appointed under him, who are each invested with the power of administration, where that of the king cannot reach. These governors or magistrates, collectively taken, constitute the royalty; but the king himself is the chief or head.

Royalty itself is not *in the person* of the king, but is only *adjoined to the person*. The king, who ima-

gines that royalty is in his own person, and the magistrate, who imagines that the dignity of magistracy is in his own person, are alike unwise.

Royalty consists in governing according to the laws of the realm, and in executing judgment according to them from a principle of justice. The king, who regards the laws as above himself, is wise; but he, who regards himself as above the laws, is unwise. The former places royalty in the law, and suffers the law to rule over him, knowing that the law is justice, and that all justice, *as such*, is divine: but the latter places royalty in himself, and believes either that his own will is the law, or that the law, which is justice, is derived from himself; and hence he arrogates to himself what is divine, when yet he ought to be in subjection to it.

The law, which is justice, ought to be enacted by persons skilled therein, who are at the same time full of wisdom and the fear of God: and the king and his subjects ought afterwards to live in obedience to it. The king, who lives according to such law, and sets an example to his subjects in this respect, is truly a king. But an absolute monarch, who fancies that his subjects are mere slaves, and that he has a right to their property and lives, if he exercises such power, is not a *King*, but a *Tyrant*.

The king ought to be obeyed according to the laws of the realm, and not in any wise to be injured either by deeds or by words; for hereon depends the public security.

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Such are the general principles adopted by the New Church, in relation to ecclesiastic and civil government: from which it may be seen, that the order and well-being of society are the great objects, which it has in view to promote, whatever may be the esta-

blished forms of government in different nations or bodies of men. Its other doctrines also being of universal application, and breathing nothing but a spirit of love and true christian philanthropy, may be received and embraced by all, who are desirous of entering into that new spiritual life, which can alone qualify the mind for the enjoyment of peace here, and eternal felicity hereafter.

XLVIII. *Plurality of Worlds.*

ON the infinity of the Divine Being is justly founded the doctrine of a plurality of worlds: and even were there no planetary bodies within the reach of human sight, it would still be a reasonable conclusion, that other earths besides our own are in actual existence, however remotely situated in the immensity of space. For it is not to be supposed, that, by the creation of only one habitable globe, the great designs of Infinite Love and Wisdom could be fully accomplished, which appear to have in view the happiness of indefinite numbers of intelligent beings from many earths. all varying in their general and particular states of reception of that life, which in itself is, and ever must remain, inexhaustible. But being surrounded on all sides with myriads of heavenly bodies, similar in all appearance to the sun of our system; being convinced also by ocular testimony of the existence of huge masses of matter, revolving in different circuits about the sun, some inferior, and some superior in bulk to our earth; and justly presuming that similar bodies, though too distant to be seen by reflected light, must have their appointed stations under other suns; no reasonable person can entertain a doubt, but that, like the planet which we inhabit,

these also are the abodes of animated beings of various orders and descriptions, and among the rest, of man, for whose sake and use the whole has been provided.

He who believes, as every one ought to believe, that the Divine Being created the universe for no other end, than that mankind, and thereby heaven, might have existence, (for mankind is the seminary of heaven,) must needs believe also, that wheresoever there is any earth, there likewise are human inhabitants. That the planets, which are visible to our eyes, as being within the boundaries of this solar system, are earths, may appear manifest from this consideration, that they are bodies of earthy matter, because they reflect the light of the sun, and when seen through a telescope, they appear not as stars glittering by reason of their flame, but as earths variegated by reason of their opaque spots. The same may further appear from this consideration, that they, in like manner as our earth, are conveyed by a progressive motion round the sun, in the way of the zodiac, whence they have their years, and seasons of the year, as spring, summer, autumn, and winter; and in like manner revolve about their own axis, whence they have their days, and times of the day, as morning, mid-day, evening, and night. Moreover some of them have moons, which are called satellites, and which perform their revolutions round their central globes, as the moon does round our earth. How is it possible for any reasonable person, acquainted with these circumstances, to assert or to conceive, that such bodies are void or destitute of inhabitants?

That, besides the planets in our solar system, there are also innumerable others in the universe, may be rationally inferred from this consideration, that every fixed star in the firmament is found to shine, not with

a borrowed, but with a native lustre : which circumstance, in conjunction with their immense distances, is a convincing proof, that they must be suns in their respective worlds or systems, similar in use to our sun in it's system : and if so, it will thence follow, that there are planetary bodies revolving round each, and as many distinct worlds or systems as there are fixed stars or suns.

So immense a whole must have been created, and be still supported, for some great and worthy end : and this surely can be nothing less than the kingdom of heaven, as before observed, wherein beings gifted with intelligence and love from their adorable Creator may be happy to eternity. For the visible universe, or the heaven resplendent with stars innumerable, which are so many suns, is only a medium for the existence of earths ; and these again are only mediums for the existence of men upon them, of whom may be formed an angelic heaven in a purer sphere than that of nature. From which considerations every rational mind may safely conclude, that means so immense, adapted to produce so great an end, were not constituted for the inhabitants of one earth, one solitary planet only, or for an angelic heaven to be derived merely from them ; but that the Divine Being, who is infinite, and to whom thousands, yea millions of earths, all full of inhabitants, are comparatively as nothing, must hold in contemplation an end at once worthy of himself, and in some degree resembling the infinity of his nature.

The endless variety of uses arising from, and performed by, the many viscera, organs, vessels, fibres, &c. &c. in the human body, every one of which is indispensable to the well-being of the whole, and all of which blended in happy union give the intended result of health and vigour, opens in some faint degree

to a reflecting mind, how the immense variety of worlds, and the innumerable multitudes of human beings issuing from them, may in like manner all be necessary to complete the harmony, the union, the perfection, and the happiness of heaven, and thus to form the most indissoluble conjunction of the creature with his Almighty Creator.

The doctrine of a plurality of habitable planets, not only in our solar system, but also in numberless other systems in the universe, may therefore be regarded as a just deduction of reason from the wisdom and design manifested in our own world, and from analogies of the highest order. But is the doctrine susceptible of more positive evidence? Can any human testimony be supposed capable of verifying and confirming, as a fact, what appears so probable in itself, and so worthy of being true? And if so verified and confirmed, can it be demonstrated by an appeal to any of the acknowledged principles or laws either of mind or of body, that it is a *possible case* for an inhabitant of this earth to see and converse with the spirits of deceased men from other earths, and occasionally even to see the very inhabitants themselves upon those earths, while at the same time the body of the man so visiting those distant earths still remains in it's own proper place? To each of these questions an affirmative answer may be given: and most extraordinary as this part of our doctrine may at first sight appear, we doubt not but the intelligent reader will, on paying due attention to the difference between *state of mind*, and *place of body*, see good reason to concur with us in the sentiment here advanced.

Baron Swedenborg professes to have held open intercourse with angels and spirits for many successive years of his life; and there appears no just reason to dispute his solemn and repeated avowals of the fact.

By virtue of this intercourse he discovered, that the spaces, distances, and consequent progressions, which exist in the natural world, are, in their origin and first cause, changes of the state of interior things in the spiritual world; and that with angels and spirits all progressions appear according to such changes. Hence he further found, that angels and spirits may, by such changes, be apparently translated from one place to another, and even from one earth to another, whatever may be their relative distances in natural space; and when so translated, enter into conversation with the spirits and inhabitants belonging to the earth which they visit. He also justly observes, that the case is the same with man as to his spirit; and that therefore he also may be so translated, at the good-pleasure of the Lord, whilst his body still continues in the same place. And although this may appear to the sensual man, who believes in no other world than a world of matter, and in no other progressions than such as are measured by space, to be totally impracticable; yet the spiritual or truly rational man, who can discriminate between the laws of *matter* and the laws of *mind*, will be under no such difficulty as the sensual man is, but will readily admit both it's possibility and it's probability.

Distances in another life are not like distances here on earth, but are altogether according to the states of the interiors of every particular person. They who are in a similar state, are together in one society, and in one place; for every thing is present by virtue of *similitude of state*, and every thing is distant by virtue of *dissimilitude of state*. Hence, to be present with any spirit or angel, whether he be from this earth, or from any other earth in the universe, it is only requisite to be in a similar state with him as to the interiors of the mind, that is, as to the interior

affections and thoughts. And in this way it is as possible for the spirit of a man still living in the body, whose interiors are open to heaven, to be led by the Lord into a similitude of state with the spirits and angels from distant earths, and even with the inhabitants themselves, as with the spirits, angels, and inhabitants of this earth. The various changes of state, which necessarily take place in bringing the spirit of a man belonging to one earth, into a similitude of state with the spirit of a man belonging to another earth, put on, in the spiritual world, the appearance of journeyings and progressions, in all respects resembling such as take place on earth, but in their intrinsic character most essentially different.

In regard to the possibility of a spirit, or what is the same thing, of a man as to his spirit, seeing even material objects on any other earth, besides that to which he belongs, this also is capable of rational explanation. Neither spirits nor angels, by their own proper sight, can see any thing that is in the natural world, any more than man, by his natural sight, can see any thing that is in the spiritual world; the light of each world being as gross darkness to the other. Yet, when it pleases the Lord to open the interior faculties of a man, so as to enable him to see and converse with spirits and angels, which however is a rare case in the present day, then both the spirits and angels, who are present with such a man, can see through his eyes the natural objects of this world, and hear through his ears the conversation that passes among men. So again, the man, who is so privileged as to be the medium of communication between the spiritual and the natural world, as just described, may, by being brought into a similar state of life as to his spirit with an inhabitant of some distant earth, in like manner see through the eyes of such inhabi-

tant, if his interiors are open, the natural objects of his world, and hear through his ears the natural sounds there produced.

From these and similar considerations it may plainly appear, that man was originally so created, that, during his life in the world amongst men, he might at the same time live in heaven amongst angels; and on the other hand, that, while in heaven, he might also have intercourse with the world: so that heaven and the world might be united in man, and men might know what passes in heaven, and angels know what passes in the world; and that, when men depart this life, they might pass thus from the Lord's kingdom on the earths into the Lord's kingdom in the heavens, not as into another, but as into the same, in which also they were during their life in the body. But man, by becoming so sensual and corporeal as he now is in his various affections and thoughts, has closed heaven against himself, and totally changed the order of his life.

That it is possible for man to see and converse with spirits and angels, is very evident from the whole testimony of the Sacred Scriptures, particularly from the cases of Abraham and Sarah, Lot, the inhabitants of Sodom, Joshua, Gideon, Manoah and his wife, Zacharias and Elizabeth, Mary, John, and many others, who all saw and conversed with angels as with men. The Lord himself also appeared in like manner after his resurrection; and they who saw him, knew no other than that he was a man of the earth, until he revealed himself, as he did to the two disciples going to Emmaus, who at first took him for a fellow-traveller; and to Mary Magdalene, who supposed him to be the gardener of the place where the sepulchre was situated. But at this day such appearances are rarely exhibited; the reason of which

is, partly because man has plunged himself into a state of gross infidelity, which in a great measure disqualifies him for the sight; and partly because visions, miracles, and supernatural evidences, would have a tendency to force upon the human mind an external and transient acquiescence in the things seen or heard, rather than a salutary and permanent faith in the great realities of heaven and eternal life. This latter kind of faith can only be implanted by the Holy Word, while man is in the full use of his liberty and rationality. On which account our Lord says of such as duly exercise these faculties, "Blessed are they that *have not seen*, and yet have believed," John xx. 29: whereas of all those who call out for signs and wonders, he says in another place, "If they hear not Moses and the prophets, *neither will they be persuaded*, though one rose from the dead," Luke xvi. 31.



XLIX. *The Reasons why the Lord was pleased to be born on our Earth, rather than on any other.*

AMONG the various reasons why the Lord was pleased to assume a Natural Humanity on our earth, and not an another, the principal was for the sake of the Word, that this might be written in the letter, and when written be published through the whole world, and once published be preserved to all posterity; and that thus it might be made manifest, even to all in another life, that God himself became Man. The Word, which is divine truth, teaches that there is a God, that there is a heaven and a hell, and that there is a life after death: it moreover instructs man how he ought to live and to believe, that he may come into heaven, and thereby be happy to eternity.

All these things without a revelation, and in the present state of mankind without the Word, would have been altogether unknown; and yet man is so created, that as to his spirit or soul he can never die.

It is well known, that the art of writing has prevailed here from the most ancient time, first on the rind or bark of trees, next on skins or parchment, afterwards on paper, and lastly that the art of printing with types has succeeded. This was provided of the Lord for the sake of the Word, that it might be published, multiplied, and preserved through all ages. It's publication through the whole earth is facilitated by means of the general commerce or communication, which subsists among all nations, both by land and water: so that the Word, once written and printed, may be transferred from one country to another, and be every where taught. Such communication was also provided of the Lord for the sake of the Word, and the incalculable blessings resulting from a knowledge of it's divine contents.

The first and most essential thing, on account of which the Word was given, is, as before observed, that it might be made known to all, that God hath been made a Man: for no one can believe in a God, and love a God, without contemplating him under some appearance or form. Hence it is, that they who acknowledge him in no form, but regard him as a something incomprehensible, diffused through infinite space, sink in their thought into nature, and thereby believe in no God, however they may profess the contrary with their lips. Such being the danger, to which man is exposed, who thinks of a Divine Being without light from heaven, it therefore pleased the Lord to be born here, and to make this manifest by the Word, that it might not only be made known to the inhabitants of this globe, but to all in

the universe, who come into heaven from any other earth whatsoever.

It is to be observed, that the Word on our earth, given through heaven from the Lord, is a permanent medium of conjunction between heaven and the world: for which end there is a correspondence of all things in the letter of the Word, with divine things in heaven. But on every other earth divine truth is revealed to the inhabitants in an audible way by spirits and angels, and is therefore necessarily repeated from time to time, as they stand in need of it, for the regulation of their faith and life.

The Lord accepts and receives all, from whatsoever earth they be, who acknowledge and worship God under a human form, since God under a human form is the Lord. And as the Lord appears to the inhabitants of the different earths in an angelic form, which is the same as the human form, therefore when spirits and angels from those earths hear from the spirits and angels of our earth, that God actually is a Man, they receive that Word, acknowledge it, and rejoice that it is so.

To the reasons above adduced, why the Lord was pleased to be born on this earth, and not on another, may be added, that the inhabitants, spirits, and angels of our earth, in the Grand Man of Heaven Universal, have reference to the external and corporeal sense; and the external and corporeal sense is the ultimate, in which the interiors of life close, and in which they rest as in their common basis. The case is similar in regard to divine truth in the letter, which is called the Word, and which on this account also was given on this earth, and not on another. Now since the Lord is the Word, and it's first and last, that all things might exist according to order, he was willing also on this account to be born on this

earth, and he made the Word Incarnate, according to what is written in John, "In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him, and without him was not any thing made that was made. *And the Word was made Flesh, and dwelt among us,*" John i. 1, 3, 14.

By descending therefore on this earth, and assuming the Humanity among the meanest and most sensual of the human kind, and particularly among the Jewish people, who without injustice may be considered as the vilest of the vile, the Lord in mercy has extended the benefits of redemption not only to the men of this earth, but to all the inhabitants of the universe. For in the deliverance wrought for the lowest, he at the same time included the highest; and thus both angels and men of every class and degree of life may participate in the blessings, which his divine love, wisdom, and power, have provided for them.



L. *Concluding Reflections.*

HAVING thus stated the chief doctrines of the true christian religion in as concise a manner as the different subjects would permit, all of which are most clearly founded on, and deducible from, the Holy Word, we shall bring this *Compendium* to a close by observing, that the whole system of christian theology resolves itself into two fundamental articles, which enter into, and render interesting to the highest degree, every truth of divine revelation. These are,

I. That there is only One God in One Divine Person, in whom nevertheless is a Divine Trinity of Father, Son, and Holy Spirit, similar to the human tri-

nity, in every individual man, of soul, body, and proceeding operation; and that our Lord and Saviour Jesus Christ is that One God.

II. That, if man would be saved, he must not only believe in the Lord, but also live, or endeavour to live, according to his divine precepts of love and charity, shunning evils of every description as sins against him.

These two fundamental articles of the true christian religion may well be considered as the *two witnesses*, of the last days, heretofore clothed in sackcloth, and rejected in the church, but now at length reviving, standing upon their feet, and testifying to the world, in the first place, the true Object of divine worship; and in the second place, the manner how such worship ought to be performed, so as to become acceptable in the sight of Heaven, and to secure to man the happiness of eternal life. The first distinguishes the true christian religion from every other in the known world: for it teaches, that the Supreme Being, the Creator and Preserver of the world, has actually manifested himself as a Divine Man; that he is himself the Redeemer and Saviour of the human race; and consequently that a genuine faith in Jesus Christ as the *Son of God*, is at the same time a faith in him as the *Everlasting Father*. The second article holds up to view, not merely the duty of believing in him with the understanding, which of itself will in the end avail nothing, but (what is of greater importance) insists upon the necessity of conscientiously obeying his sacred laws, by departing from every thing that is opposed to his Word, by embracing with the supreme affections of the heart every principle of the heavenly life, and by reducing to practice all that we know or believe to be the divine will.

The great end of religion is to render man useful and happy, both in this life, and in that which is to come. But the true christian religion, above all others, is capable of producing this effect; because, being derived immediately from the God of heaven, whose adorable name it carries on it's front, it contains a full display of his divine person, attributes, and perfections; and lays down, in the clearest and plainest manner, those rules of life, which, if attended to in sincerity and faithfulness, according to the light received; cannot fail to qualify for the full enjoyment of everlasting bliss.

Many are the particular truths included in the great doctrines submitted, in this little volume, to the perusal of the serious and candid reader, which the limits of our plan would not permit to be distinctly enlarged upon: but we trust, that enough has been advanced to engage, not merely his curiosity, but the best affections of his heart, in the pursuit of subjects, which confessedly carry with them the highest interest, because they are so intimately connected with his final destiny. Let no one, therefore, either on account of the apparent novelty of some of the sentiments above stated, or the obscurity and weakness of the instruments made use of to publish them to the world, treat with contempt what may not at first be clearly understood: for it is confirmed by universal experience, that many things, which have been disapproved of, and even rejected, at one time, have at another, and in a different state of mind, been acknowledged and cordially embraced as the very truth of heaven.

The surest qualification for the discovery and enjoyment of genuine truth, is not the cultivation of the understanding only, but the regulation and improvement of the will, with it's various affections; these

having a power, according to their agreement or disagreement with the laws of divine order, either to give just discernment to the understanding, or to overshadow it with a cloud of spiritual darkness. So important indeed is this consideration, that it was thought proper to apprise the reader of it, even before he entered upon the work, by affixing upon the title page our Lord's own words, as the best possible direction how to proceed in the investigation and study of doctrines claiming to be those of the TRUE CHRISTIAN RELIGION. And now, having delivered them in a plain, open, and candid manner, appealing, when necessary, to the direct testimony of the Sacred Scriptures, for authority and confirmation, we leave them to the judgment of the reader, and to the operations of the Divine Providence upon his mind; being well assured, that whosoever is already in the *good*, cannot be far from the *true*, and that "if any man will *do his will*, he shall *know of the doctrine*, whether it be of God," John vii. 17.

END OF THE COMPENDIUM.

EXTRACTS

From the work entitled, "True Christian Religion, containing the Universal Theology of the New Church," by the Hon. Emanuel Swedenborg.

What is meant by the new heaven and new earth, and the new Jerusalem thence descending, spoken of in the Revelation.

IT is written in the Revelation, *I saw a new heaven and a new earth, for the former heaven and the former earth were passed away. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband,* chap. xxi. 1, 2. The like also is written in Isaiah, *Behold I create a new heaven and a new earth, be ye glad and rejoice for ever, for behold I create Jerusalem a rejoicing, and her people a joy,* chap. lxv. 17, 18. That a new heaven is at this day forming by the Lord, of such Christians as have acknowledged him in the world, and were able to acknowledge him after their departure out of the world, to be the God of heaven and earth, according to his own words in Matt. xxviii. 18, was shewn above in this chapter.

The true ground and reason why the New Church is meant by the New Jerusalem coming down from God out of heaven, Rev. xxi. is, because Jerusalem was the metropolis of the land of Canaan, and therein was the temple, and the altar, and there also sacrifices were offered, consequently the essence of divine worship was there performed, which every male throughout the whole land was required to attend three times in a year; a further reason is,

because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified his humanity there; this is the true ground why the church is signified by Jerusalem. That by Jerusalem is meant the church, is very clear from the prophetic parts of the Old Testament, speaking of the new church which was about to be established by the Lord, and which is there called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see, that by Jerusalem is meant the church. *Behold I create a NEW HEAVEN AND A NEW EARTH, and the former shall not be remembered nor come to mind; behold, I CREATE JERUSALEM a rejoicing, and her people a joy, and I will rejoice in JERUSALEM, and joy in my people. Then the wolf and the lamb shall feed together: they shall not hurt nor destroy in all the mountain of my holiness, Isaiah lxxv. 17, 19, 25. For Zion's sake I will not hold my peace, and for JERUSALEM'S sake I will not rest, until the righteousness thereof go forth as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt also be a crown of glory and a royal diadem in the hand of thy God; for the Lord delighteth in thee, and thy land shall be married. Behold, thy salvation cometh, behold his reward is with him; and they shall call them the holy people, the redeemed of the Lord; and thou shalt be called Sought out, a city not forsaken, Isaiah lxxii. 1 to 4, 11, 12. Awake, awake, put on thy strength O Zion; put on the garments of thy beauty, O JERUSALEM, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean: Shake thyself from the dust, arise, and sit down, O JERUSALEM; my people shall know my name; they shall know in that day that I am he that doth speak;*

behold it is I: the Lord hath comforted his people, he hath redeemed JERUSALEM, chap. lii. 1, 2, 6, 9. Sing, O daughter of Zion, rejoice with all thy heart, O daughter of JERUSALEM; the king of Israel is in the midst of thee; fear not evil any more; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing; I will give you for a name and a praise among all people of the earth, Zephan. iii. 14 to 17, 20. Thus saith Jehovah thy redeemer, saying to JERUSALEM, Thou shalt be inhabited, Isaiah xlv. 24, 26. Thus saith Jehovah, I will return to Zion, and dwell in the midst of JERUSALEM, and JERUSALEM shall be called a city of truth, and the mountain of Jehovah of hosts, the mountain of holiness, Zech. viii. 3, 20 to 23. Then shall ye know that I Jehovah am your God dwelling in Zion, the mountain of holiness; then shall JERUSALEM be holy; and it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and JERUSALEM shall remain from generation to generation, Joel iii. 17 to 21. In that day shall the branch of Jehovah be beautiful and glorious, and it shall come to pass, that he that is left in Zion, and he that remaineth in JERUSALEM shall be called holy, every one that is written for life in JERUSALEM, Isaiah iv. 2, 3. But in the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains; for the law shall go forth out of Zion, and the word of Jehovah from JERUSALEM, Micah iv. 1, 2. At that time they shall call JERUSALEM the throne of Jehovah, and all the nations shall be gathered unto it to the name of Jehovah to JERUSALEM, neither shall they walk any more after the imagination of their evil heart, Jerem. iii. 17. Look upon Zion the city of our solemnities; thine eyes shall see JERUSALEM a quiet habitation, a tabernacle that shall not be

taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, Isaiah xxxiii. 20, not to mention other passages, as Isaiah xxiv. 23; chap. xxxvii. 32. chap. lxvi. 10 to 16. Zech. xii. 3, 6 to 10. chap. xiv. 8, 11, 12, 21. Mal. iii. 4. Psalm cxxii. 1 to 7. Psalm cxxxvii. 5, 6, 7. That by Jerusalem in these passages is meant a church that was to be established by the Lord, and not the city of Jerusalem inhabited by the Jews, is plain from every particular of its description therein ; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time ; and that this Jerusalem would be a crown of glory and a royal diadem ; that it was to be called holiness, and a city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down ; that the wolf and the lamb shall feed together therein, and that the mountains should drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation ; besides other circumstances respecting the people therein, that they should be holy, all written for life ; and should be called the redeemed of Jehovah. Moreover all those passages relate to the coming of the Lord, particularly to his second coming, when Jerusalem shall become such as it is there described ; for heretofore she was not married, that is, made the bride and wife of the lamb, as the New Jerusalem is said to be in the Revelation. The former or present church is meant by Jerusalem in Daniel, and its commencement is described in these words, *Know therefore and understand, that from the going forth of the word, to restore and to build JERUSALEM, unto Messiah the prince, shall be seven weeks, and after threescore and two weeks the streets shall be built again, and the wall, even in troublesome times,* chap. ix. 25 ; but its end is described by these words, *At length upon the bird of abomina-*

tions shall be desolation, and even to the consummation and decision it shall be poured on the desolate, verse 27; this end is described by these words of the Lord in Matthew, *When ye shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place, let him that readeth note it well,* chap. xxiv. 15. That by Jerusalem in the passage above adduced, is not meant the city of Jerusalem which was inhabited by the Jews, may appear from many places in the word, where it is said of that city that it was entirely destroyed, and that it was to be pulled down, as Jerem. v. 1. chap. vi. 6, 7. chap. vii. 17, 18. chap. viii. 6, 7, 8. chap. ix. 10, 11, 12. chap. xiii. 9, 10, 14. chap. xiv. 16. Lam. i. 8, 9, 17. Ezech. iv. 1 to the end. chap. v. 9 to the end. chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1 to 63. chap. xxiii. 1 to 40. Matt. xxiii. 37, 38. Luke xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30, besides many other passages; and also where it is called Sodom, Isaiah iii. 9. Jerem. xxiii. 14. Ezech. xvi. 46, 48; and in other places.

That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of goodness and truth, the Lord is called the bridegroom and husband, and the church the bride and wife, is known amongst Christians from the word, particularly from the following passages, John said of the Lord, *He that hath the BRIDE is the BRIDEGROOM; but the friend of the BRIDEGROOM, who standeth and heareth him, rejoiceth greatly because of the BRIDEGROOM'S voice,* John iii. 29. *Jesus said, Can the CHILDREN OF THE BRIDE-CHAMBER fast as long as the BRIDEGROOM is with them?* Matt. ix. 15. Mark ii. 19, 20. Luke v. 35. *I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND,* Revel. xxi. 2. *The angel said to John, Come hither, I will shew thee the BRIDE THE LAMB'S WIFE, and*

from an high mountain he shewed him that great city the holy Jerusalem, chap. xxi. 9, 10. THE MARRIAGE OF THE LAMB is come, AND HIS WIFE hath made herself ready; blessed are they which are called unto the MARRIAGE SUPPER OF THE LAMB, chap. xix. 7, 9. I am the root and offspring of David, the bright and morning star; THE SPIRIT AND THE BRIDE say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely, chap. xxii. 16, 17.

It is agreeable to divine order that a new heaven be formed before a new church on earth; for the church is both internal and external, and the internal church maketh one with the church in heaven, consequently with heaven, and the internal must be formed before the external, and afterwards the external by the internal, which is a truth known and acknowledged by the clergy in the world. In proportion as this new heaven, which constituteth the internal of the church in man, groweth and increaseth, in the same proportion the New Jerusalem, that is, the new church cometh down from that heaven; wherefore this cannot be effected in a moment, but in proportion as the falses of the former church are removed; for what is new cannot gain admission where falses have before taken possession, unless those falses are first rooted out; and this extirpation of falses must first take place amongst the clergy, and by their means amongst the laity; for the Lord saith, *No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved, Matt. ix. 17. Mark ii. 22. Luke v. 37, 38.* That these things cannot come to pass till the consummation of the age, by which is meant the end of the church, is plain from these words of the Lord, *Jesus said, The kingdom of heaven is likened*

unto a man which sowed good seed in his field ; but while men slept, his enemy came and sowed tares among the wheat, and went his way ; and when the blade was sprung up, then appeared the tares also ; so the servants of the householder came and said to him, wilt thou that we go and gather up the tares ? But he said, Nay, lest, whilst ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them ; but gather the wheat into my barn ; the harvest is the consummation of the age ; as therefore the tares are gathered and burned in the fire, so also shall it be in the consummation of the age, Matt. xiii. 24 to 30, 39, 40. By wheat in this passage are meant the truths and goods of the new church, and by tares the falses and evils of the former church ; that by the consummation of the age is understood the end of the church, may be seen in the first article of this chapter.

That there is in every thing an internal and an external, and that the external dependeth on the internal, as the body does on its soul, must be evident to any one that considers attentively the particular parts of creation. In man this truth is very manifest ; his whole body is dependent on his mind, and consequently there is an internal and an external in whatever proceedeth from him ; in every particular action there is the will of his mind from within, and in every particular expression of speech there is the understanding of his mind, and the case is the same in every bodily sense. There is an internal and an external also in every bird and beast, nay, in every insect and worm ; also in every tree, plant and shrub, nay, in every stone and smallest particle of dust. For the illustration of this truth it may suffice to consider a few particulars

respecting a silk-worm, a bee, and a particle of dust. The internal of a silk-worm is that, by virtue whereof its external is impelled to spin its silken web, and afterwards to assume wings like a butterfly and fly abroad. The internal of a bee is that, by virtue whereof its external is impelled to suck honey out of flowers, and to construct waxen cells after a wonderful form. The internal of a particle of dust, whereby its external is impelled, is its tendency to make the seeds of plants vegetate, exhaling somewhat from its little bosom, which insinuates itself into the inmost [parts] of the seeds, and produceth this wonderful effect, whilst that internal attendeth the plant's vegetation even to the formation of new seeds. The case is the same in things of an opposite nature, as for instance, in a spider, which hath both an internal and an external, its internal, by which its external is impelled, is an inclination and a faculty thence derived, to weave a most curious web, in the centre whereof it may watch and lie in wait for intruding flies, which it suddenly seizeth upon for its food; the same is true with respect to every other noxious insect, and also with respect to every serpent, and wild beast of the forest; in like manner there is both an internal and an external in every wicked, cunning, and deceitful man.

That this second coming of the Lord is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the new church by the word from him.

Inasmuch as the Lord cannot manifest himself in person, as was shewn above, and yet he foretold that he should come, and establish a new church, which is New Jerusalem, it follows that he will effect this by a

man, who not only can receive the doctrines of that church in his understanding, but also publish them in print. That the Lord hath manifested himself before me his servant, and sent me on this office, and that afterwards he opened the sight of my spirit, and thereby let me into the spiritual world, and granted me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for several years, I testify in truth; and further, that from the first day of my call to this office, I never received any thing appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the word.

To the end that the Lord might be constantly present, he revealed to me the spiritual sense of his word, in which sense divine truth is in its light, and in this light he is continually present; for his presence in the word is only by means of the spiritual sense, through the light whereof he passeth into a shade, in which is the sense of the letter, comparatively as the light of the sun doth in the day-time by the interposition of a cloud; that the literal sense of the word is as a cloud, and the spiritual sense glory, and the Lord himself the sun from which light proceedeth, and that thus the Lord is the word, was proved above. That the glory in which he is to come, Matt. xxiv. 30, signifieth divine truth in its own proper light, in which the spiritual sense of the word is, is abundantly evident from the following passages, *The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, and the GLORY of Jehovah shall be revealed, and all flesh shall see it together*, Isaiah xl. 3, 5. *Arise, shine, for THY LIGHT is come, and THE GLORY OF JEHOVAH is risen upon thee*, chap xli. to the end. *I will give thee for a covenant of the people, for a LIGHT OF THE GENTILES, AND MY GLORY will I not give to another,*

chap. xlii. 6, 8. chap. xlvi. 11. *THY LIGHT shall break forth as the morning, the GLORY OF JEHOVAH shall gather thee up,* chap. lviii. 8. *The whole earth shall be filled with the GLORY OF JEHOVAH,* Isaiah vi. 1, 2, 3. chap. lxvi. 18. *In the beginning was the word, in him was life, and the life was the LIGHT OF MEN, this was the TRUE LIGHT, and the word was made flesh, and we beheld HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER,* John i. 1, 4, 9, 14. *The heavens declare the GLORY OF GOD,* Psalm xix. 2. *THE GLORY OF GOD shall lighten the holy Jerusalem, and the lamb is the light thereof, and the nations which are saved shall walk in the LIGHT OF IT,* Rev. xxi. 23, 24; not to mention several other passages to the same purpose. The reason why glory signifieth divine truth in its fulness is, because all that is magnificent in heaven is from the light which proceedeth from the Lord, and the light proceeding from him as the sun of heaven is in its essence divine truth.

See Nos. 781, 782, 783, 784, 785, 779, and 780.

THE END.





A

TREATISE

ON

THE DIVINE TRINITY,

TOGETHER WITH

AN ACCOUNT OF WONDERFUL THINGS

SEEN IN THE SPIRITUAL WORLD.

EXTRACTED FROM

THE TRUE CHRISTIAN RELIGION,

CONTAINING

THE UNIVERSAL THEOLOGY OF THE NEW CHURCH.

BY EMANUEL SWEDENBORG,
SERVANT OF THE LORD JESUS CHRIST.

PHILADELPHIA:

PRINTED FOR WILLIAM SCHLATTER.

LYDIA B. BAILEY, PRINTER.

1817=61.

“ Jesus said : Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.” John v. 39.

“ Verily verily I say unto you, he that believeth on Me hath everlasting life.” John vi. 47.

“ I am the way, and the truth, and the life : no man cometh unto the Father but by Me.” John xiv. 6.

“ I and my Father are One.” John x. 30.

EXTRACT

FROM

THE UNIVERSAL THEOLOGY OF THE NEW CHURCH,

BY THE HON. EMANUEL SWEDENBORG.



OF THE DIVINE TRINITY.

HAVING treated of God the creator, and at the same time of creation, and afterwards of the Lord the redeemer, and at the same time of redemption, and lastly of the holy ghost, and at the same time of the divine operation, and having thus treated of the triune God, it is expedient now to treat also concerning the divine trinity, a doctrine which in the Christian world is known, and yet is unknown. The expedience of this doctrine appeareth from hence, that by it alone we can acquire a right idea of God, and a right idea of God is to the church what the inner court and altar were to the temple; or like a crown on the head, and a sceptre in the hand of a king sitting on his throne; for as one link of chain is united with, and dependeth on another, so doth the whole body of theology depend on a right idea of God, as its head; and, if the reader is in a disposition to receive and credit it, every one hath a place in heaven according to his idea of God; for this idea is like a touchstone whereby gold and silver are proved, that is, it is the true test whereby to examine the quality of goodness and truth in man, inasmuch as no possible saving good can come but from God, and there is not a single saving truth but what

deriveth its quality from the bosom of goodness. To unfold the doctrine concerning the divine trinity more fully, so that men may see it with both their eyes, we shall arrange it under the following articles,—I. *That there is a divine trinity, consisting of father, son, and holy ghost.* II. *That these three, father, son, and holy ghost, are three essentials of one God, which make one, like soul, body, and operation in man.* III. *That before the creation of the world there was no such trinity, but that it was provided and made, since the creation of the world, when God was manifested in the flesh, and then existed in the Lord God, the redeemer, and saviour, Jesus Christ.* IV. *That a trinity of divine persons, existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which can never be expelled by the oral confession of one God.* V. *That a trinity of persons was unknown in the apostolic church, and that the doctrine was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches.* VI. *That the Nicene and Athanasian doctrine concerning the trinity have together given birth to a faith, which hath totally corrupted the Christian church.* VII. *That hence is come that abomination of desolation, and that affliction such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation.* VIII. *Hence too it is come to pass, that except a new heaven and a new church be established by the Lord, no flesh can be saved.* IX. *That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian creed, hath given birth to many absurd and heterogeneous notions concerning God, which are merely fanciful and abortive.* We shall now proceed to a particular explanation of each article.

I. *That there is a divine trinity, consisting of father, son, and holy ghost.*

That there is a divine trinity, consisting of father, son, and holy ghost, is manifestly declared in the word, and particularly in these passages, *The angel said unto Mary, the HOLY GHOST shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee, wherefore also that holy thing which shall be born of thee shall be called THE SON OF GOD*, Luke i. 35. Here mention is made of three, viz. the highest, (who is God the father) the holy ghost, and the son of God; *When Jesus was baptized, lo! the heavens were opened, and John saw THE HOLY GHOST descending like a dove, and lighting upon him, and lo! a voice from heaven saying, this is MY BELOVED SON, in whom I am well pleased*, Matt. iii. 16, 17. Mark i. 10, 11. John i. 32. It is still more evidently declared in these words of the Lord to his disciples, *Go ye and teach all nations, baptizing them in the name of THE FATHER, and of THE SON, and of THE HOLY GHOST*, Matt. xxviii. 19. And in these words of John, *There are three that bear witness in heaven, THE FATHER, THE WORD, AND THE HOLY GHOST*, 1st Epist. Chap. v. 7. To this may be added the farther evidence arising from the circumstance of our Lord's praying to his father, and speaking of him, and with him, and declaring that he would send the holy ghost, which also he did. The apostles also, in their epistles, make frequent mention of the father, the son, and the holy ghost. Hence then it is evident that there is a divine trinity, consisting of father, son, and holy ghost.

But in what sense this trinity is to be understood, whether as consisting of three Gods, who in essence, and consequently in name, are one God; or

three* objects of one subject, and thus only the qualities, or attributes, of one God, which are so expressed; or whether it is to be understood in some other sense, human reason, if left to itself, can by no means discern. What then is man to do, or where is he to ask counsel in a point so intricate? There is no other possible help for him, but to go to the Lord God the Saviour, and read the word under his influence, inasmuch as he is the God of the word; and then his understanding will be enlightened, and he will see truths which his reason also will consent to. But in case, O man! thou dost not go to the Lord, although thou shouldst read the word a thousand times over, and shouldst discern therein both a divine trinity and unity, yet in vain wilt thou hope to see the trinity in any other light than as consisting of three divine persons, each whereof singly and by himself is God, and thus as containing three Gods. Such doctrine however is plainly repugnant to the common perception of all men throughout the universe, and therefore its advocates, to avoid the imputation of folly, take refuge in this device, viz. that although in reality there are three Gods, yet faith requires, that they should not be called three Gods, but one; and farther, to guard against the aspersions of censure, they give out, that the understanding, in this case particularly, should be put in chains, and kept bound under obedience to faith. The production of such a paralytic birth was a consequence of not reading the word under the Lord's influence; for whoso-

* The terms *object*, and *subject*, are here used according to the sense of the school-philosophers; in which sense by *object* is meant some particular quality, or property, resulting from any subject; and by *subject*, the body, or thing, in which such quality, or property, is inherent; thus colour, in respect to body, may be called the *object*, and body, in respect to its colour, may be called *subject*.

ever doth not read it under his influence, readeth it under the influence of his own understanding, which is like a bird of night in relation to things that are in spiritual light, as are all the essentials of the church. When therefore a man, under the influence of his own understanding, readeth those passages in the word which relate to the trinity, and thence conceiveth, that notwithstanding there are three, yet still those three are one, this appeareth to him like one of those dark answers that were wont to be given by the oracles of old, which because he doth not understand, he mumbles it in his mouth, instead of placing it directly before his eyes; for if he should take such a direct view of it, it would be like a riddle, which the more he desires to unfold, so much the more it would puzzle and confuse him, till at last he would begin to think of it without understanding, which is the same thing as to pretend to see without an eye. In short, to read the word under the influence of our own understanding only, which is the case with all those who do not acknowledge the Lord to be the God of heaven and earth, and in consequence of such acknowledgment approach, and worship him alone, may be likened unto a common pastime amongst children, when they tie a handkerchief before their eyes, and attempt to walk in a straight line, and even fancy that they do walk straight, and yet, notwithstanding, decline gradually either to the right, or left, and at length bend into a direction opposite to that in which they set out, till they stumble upon some stone or other in the way, and fall to the ground. Such persons also may be compared with mariners sailing without a compass, the consequence of which is, that they let the vessel drive upon rocks and sands, and are shipwrecked. They are also like a man walking over a wide plain in the dark, who seeth a scorpion, and

fancieth it to be a bird, and goeth to catch it, and take it up in his hand, and doth not discover his mistake till he is pierced with its deadly sting. They may likewise be compared with a cormorant, or a kite, spying a small part of a fish's back above the surface of the water, to which they instantly fly, and fix their beaks so fast therein, that they are pulled over head by the fish, and drowned. They are also like a person who enters into a labyrinth, without either a guide or a thread for his direction, the consequence of which is, that the farther he penetrates, the more he is at a loss to find his way out again. In fine, the man who readeth the word, not under the Lord's influence, but under the influence of his own understanding, fancieth himself to be as quick-sighted as a lynx, and to have more eyes than Argus, when yet interiorly he does not discern a single truth, but only what is false, and persuading himself that this is truth, it appears to him like the polar star, by which he steereth, and to which he directeth all the sails of thought and conception, till at length he hath no more discernment of truth than a mole, and what he doth discern he bendeth in favour of his own fancy, whereby he perverteth, and falsifieth the holy things of the word.

II. *That these three, father, son, and holy ghost, are three essentials of one God, which make one, like soul, body, and operation, in man.*

There are general, and also particular essentials of every one thing, which all together constitute one essence. The general essentials of every one man are his soul, body, and operation; and that these constitute one essence is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continued series; for man hath his beginning from the soul, which is the very

essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore from this circumstance of the production of one from another, and their consequent insertion, and conjunction one with another, it is evident that these three are of one essence, and therefore they are called three essentials.

That these three essentials, viz. soul, body, and operation, did, and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the father can only be denied by antichrist, for in the word of both the new and old testament he is called the son of Jehovah, the son of the most high God, the only-begotten; wherefore the divinity of the father, answering to the soul in man, is his first essential. That the son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother except a body, conceived by, and derived from the soul; this therefore is a second essential. That operations constitute a third essential is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials which are father, son, and holy ghost, are one in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring, that he and the father are one, and that the father is in him, and he in the father; and that in like manner he and the holy ghost are one, inasmuch as the holy ghost is the divine-proceeding out of the Lord from the father, as was shewn above, No. 153, 154, by so many quotations from the word, that to prove it again would be superfluous, and

like loading a table with food, when men have satisfied their appetites.

When it is said that father, son, and holy ghost are three essentials of one God, it appears to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true ; but when it is understood that the divinity of the father, which constituteth the soul, and the divinity of the son, which constituteth the body, and the divinity of the holy ghost, or the divine-proceeding, which constituteth operation, are three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the father, in the son derived from the father, and in the holy ghost proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the father, mediation to the son, and operation to the holy ghost, in this case the divine essence is divided, which yet is one, and individual, and thus none of the three is God in perfect fulness, but each in subtriplicate power, which is a conceit that every sober and sensible man must of necessity reject.

How plain therefore is it to discern a trinity in the Lord by a trinity discernible in every individual man ! For in every individual man there is a soul, a body, and operation ; and so it is also with respect to the Lord, inasmuch as in him, as Paul saith, *dwelleth all the fulness of the godhead bodily*, Coloss. ii. 9. Wherefore the trinity in the Lord is divine, but in man it is human. How plain also is it to see, that in this mystery, representing three divine persons, and yet but one God, and this one God not as one person ; reason hath nothing to do, but is lulled to sleep, still compelling the mouth to speak like a parrot without meaning !

And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate things? Or when the mouth speaketh what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the divine trinity, human reason is bound, like a man tied hand and foot in a prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a divine trinity ought to shine like a lamp in the mind of every member of the church, since God in his trinity, and in his unity, is all in all in every thing that is holy either in heaven or the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead, and murder him?

III. *That before the creation of the world there was no such trinity, but that it was provided, and made, since the creation, when God was manifested in the flesh, and then existed in the Lord God, the redeemer, and saviour, Jesus Christ.*

In the Christian church, at this day, a divine trinity is acknowledged as existing before the creation of the world, according to which acknowledgment it is supposed, that Jehovah God begat a son from eternity, and that at the same time the holy ghost proceeded from both, and that each of these three singly, or by himself, is God, inasmuch as each is one person subsisting of himself. But this belief, being incomprehensible to reason, is called a mystery, to which there is no other key save this, that those three partake of one divine essence, by which is understood eternity, immensity, omnipotence, and in consequence thereof an equality of divinity, glory, and majesty. That this

trinity however is a trinity of three Gods, and therefore not a divine trinity, will be proved hereafter ; but that a trinity, consisting of father, son, and holy ghost, which was provided, and made, after God's incarnation, consequently after the creation of the world, is a divine trinity, inasmuch as it existeth in one God, is evident from all that hath been said above. The reason why this divine trinity existeth in the Lord God, the redeemer and saviour Jesus Christ, is, because the three essentials, of one God, which constitute one essence, are in him. That in him dwelleth all the fullness of the godhead, according to Paul, is evident also from the Lord's own words, where he saith, that all that the father hath is his, and that the holy ghost doth not speak of himself, but from him ; and also from this circumstance, that at his resurrection he took with him from the sepulchre his whole human body entire, both as to flesh and bones, Matt. xxviii. 1, to 8. Mark. xvi. 5, 6. Luke xxiv. 1, 2, 3, John xx. 11, to 15, contrary to the manner of other men ; which also he testified openly to his disciples, saying, *Behold my hands and feet, that it is I myself ; handle me and see, for a spirit hath not flesh and bones, as ye see me have,* Luke xxiv. 39. From hence every man may be convinced, if he be so disposed, that the humanity of the Lord is divine, and consequently that in him God is man, and man is God.

The trinity which the present Christian church embraceth, and admitteth into its articles of faith, is, that God the father begat a son from eternity, and that then the holy ghost proceeded from both, and that each by himself is God. Of this trinity no other possible conception can be formed in the minds of men, than as of a triarchy, or as of the government of three kings in one kingdom, or three generals over one army, or three masters in one house, each of whom hath

equal power; the certain consequence of which must be ruin and destruction. And should any one be desirous to sketch out the form or figure of such a triarchy in his imagination, he must be obliged to represent it to his fancy like a man with three heads upon one body, or with three bodies under one head; which monstrous image is nevertheless formed in the imagination of those, who believe in three divine persons, and that each by himself is God, and join these together as one God, and yet deny that God, notwithstanding his unity, is one person. This notion concerning the birth of the son of God from eternity, and that this son descended, and assumed the humanity, may be compared with the fabulous stories amongst the ancients, concerning the creation of human souls at the beginning of the world, and their entering into bodies, and becoming men; and likewise with those ridiculous conceits, that the soul of one person passeth into another, as many in the Jewish church believed, fancying that the soul of Elias had passed into the body of John the Baptist, and that David would return into his own body, or that of some other person, and reign over Israel and Judah, because it is said in Ezekiel, *I will set up one shepherd over them, and he shall feed them, even my servant David, and he shall be their shepherd, and I Jehovah will be their God, and my servant David a prince among them*, Chap. xxxiv. 23, 24. And in other places; not discerning that by David there is meant the Lord.

IV. *That a trinity of divine persons existing from eternity, or before the creation of the world, when conceived in idea, is a trinity of Gods, which cannot be expelled by the oral confession of one God.*

That a trinity of divine persons existing from eternity is a trinity of Gods, appears evidently from these

passages in the Athanasian creed, *There is one person of the father, another of the son, and another of the holy ghost ; the father is God and Lord, the son is God and Lord, and the holy ghost is God and Lord ; nevertheless there are not three Gods, or three Lords, but one God, and one Lord ; for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods or three Lords.* This creed is received as œcumenical, or universal, by the whole Christian church, and from it is derived all that at this day is known and acknowledged concerning God. Every one who readeth this creed with his eyes open may perceive, that a trinity of Gods was the only trinity thought of by those who composed the council of Nice, whence this creed, as a posthumous birth, was first introduced into the church. That a trinity of Gods was not only thought of by the members of the Nicene council, but that the same trinity is still received throughout all christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. I appeal to every one, both layman and clergyman, both learned masters and doctors, and also consecrated bishops and archbishops, nay, even to purple cardinals, and the Roman pontiff himself, whether any other trinity than a trinity of Gods be at this day received throughout christendom : let each examine himself, and then profess his sentiments openly according to the ideas of his own mind ; for from the words of this generally received doctrine concerning God, it is as clear and transparent to the sight, as water in a cup of chrystal, that there are three persons, each whereof is Lord and God ; and also, that according to Christian verity men ought to confess, or acknowledge, each person singly to be God, and Lord,

but that religion, or the catholic, or christian faith forbids to say, and make mention of three Gods, and three Lords; and thus that verity, and religion, or truth, and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is asserted indeed that there are not three Gods, and three Lords, but one God, and one Lord; but this assertion was plainly added to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods? And who doth not see a manifest contradiction in this palliating assertion, that although there are three Lords, and three Gods, yet there are not three, but one? Whereas, had they said, that divine essence belongeth to the father, and to the son, and to the holy ghost, and yet there are not three divine essences, but only one individual essence, the mystery in this case would have been easily explained, whilst by the father men had understood the all-begetting divinity, (*divinum a quo*) by the son the divine humanity thence originating, and by the holy ghost the divine-proceeding, which three are constituent of one God; or if the divinity of the father had been considered as the soul in man, the divine humanity as the body of that soul, and the holy ghost as the operation proceeding from both; in this case three essences are understood as belonging to one and the same person, and therefore as constituting together one single individual essence.

The reason why the idea of three Gods cannot be extirpated by the oral confession of one God is, because that idea is implanted in the memory, in the early part of life, and what is implanted in the memory is the subject of all a man's future thoughts. For the memory in man is like the ruminatory stomach in those birds, and beasts, that chew the cud; in this

stomach they store up a supply of food, to serve for their future nourishment, which by turns they disgorge, and chewing it a second time they swallow it down into that stomach wherein the food is digested, and prepared for all the purposes of bodily nourishment; the human understanding answers to the latter stomach, as the memory doth to the former. Every one may see that the idea of three divine persons existing from eternity, which is the same as the idea of three Gods, cannot be extirpated by an oral confession of one God, if he only considers this circumstance, that it hath never as yet been extirpated, and that there are many persons of note and distinction in the church, who are unwilling that it should be extirpated, contending that three divine persons are one God, and obstinately denying God to be one person, although they allow him to be one God. What man of sense however doth not think with himself, that by the word person, a real person cannot be understood, but only the prædication of some particular quality, which yet remaineth unascertained, and because it is unascertained, it continueth implanted in the memory as it was received in the early part of life, and like the root of a tree in the ground, although it be cut down, yet it puts forth fresh shoots at a future period. But you, my friend, be advised not only to cut down that tree, but also to extirpate its very roots, and then implant in your garden such trees as may yield good fruits; for this purpose take heed lest the idea of three Gods should abide in your mind, whilst your mouth, without any idea to influence it, should make confession of one God; for in such a case, what is the understanding which is above the memory, and conceiveth three Gods, and the understanding which is below the memory, and by which the mouth confesseth one God, but like an actor on a stage, who can assume two

characters, by crossing from one side of the stage to the other, and can assert one thing on the one side, and contradict it on the other, and by such altercation call himself a wise man on this side, and a fool on that? And what is the consequence of such ambiguity of character, but that whilst he stands in the middle, and looketh towards each side, he beginneth to imagine that there is nothing real in either, and thus perhaps, that there is neither one God nor three, and consequently no God? For this is the true source and origin of the naturalism that so much prevaileth at present throughout the world. No one in heaven can pronounce such an expression as a trinity of persons, each whereof singly is God; for the heavenly atmosphere, which is the medium for the conveyance and propagation of angelic thoughts, as our air is of natural sounds, is in opposition to such an expression. An hypocrite indeed can utter something like it, but then the tongue of his voice, in the heavenly atmosphere, soundeth like the gnashing of teeth, or croaketh like a raven that attempteth to imitate the note of a nightingale. I have been informed also from heaven, that it is as impossible to extirpate a belief, confirmed and rooted in the mind, in favour of a trinity of Gods, by an oral confession of one God, as it would be to draw a full grown tree through its seed, or a man's whole chin through a single hair of his beard.

V. *That a trinity of persons was unknown in the apostolic church, and that the doctrine was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches.*

By the apostolic church is meant, not only the church which existed in various places, whilst the apostles lived, but for two or three ages after their de-

cease. It was then men first began to pluck the door of the temple off its hinges, and rush like thieves and robbers into the holy of holies; by the temple is meant the church, by the door the Lord God the redeemer, and by the holy of holies his divinity; for Jesus saith, *VERILY I SAY unto you, he that entereth not by the door into the sheepfold, but CLIMBETH UP SOME OTHER WAY, the same is a thief and a robber; I am the door, by me if any man enter in he shall be saved.* This horrid deed was done by Arius and his adherents; on which account a council was assembled by Constantine the great, at Nice, a city of Bithynia, and it was by the members of this council devised, concluded, and determined, with a view to stop the progress of Arius's damnable heresy, that three divine persons, father, son, and holy ghost, have existed from eternity, each whereof hath a distinct and independent personality, existence and subsistence; and farther, that the second person, or the son, descended, and assumed the humanity, and accomplished the work of redemption, and that in consequence thereof his humanity was made partaker of divinity by an hypostatic union, and that by virtue of this union he had a close relationship with God the father. From that time an incredible number of dreadful heresies, respecting God, and the person of Christ, began to be propagated throughout the earth, whereby the head of antichrist was exalted, and God divided into three persons, and the Lord the saviour into two; and thus the temple, which the Lord had built by his apostles, was destroyed, and that so effectually, that there was not one stone left on another which was not thrown down, according to his own words, *Matt. xxiv. 2.* where by the temple is not meant the temple at Jerusalem only, but the church also, of whose consummation, or end, that chapter treateth throughout. But what else could be

expected from that council, and from the others that succeeded it, which divided the divinity in like manner into three persons, and placed an incarnate God, in subordination to them, on their footstool? For they removed the head of the church from its body, in consequence of *climbing up some other way*, that is, they passed by Jesus Christ, and climbed up to God the father, as to a distinct person, with only the mention of Christ's merits in their mouths, as an inducement for the father to have mercy on them, believing that by this means they should receive instantaneous justification with all its attendant graces, as the remission of sins, renovation, sanctification, regeneration, and salvation, and all this without any medium of reception on the part of man.

That the apostolic church had no idea of a trinity of persons, or of three persons existing from eternity, is evident from the CREED of that church, which is called THE APOSTLES' CREED, where it is said, *I believe in God the father almighty, maker of heaven and earth; and in Jesus Christ his only son our Lord, who was conceived by the holy ghost, born of the virgin Mary, &c. and I believe in the holy ghost.* Here is no mention made of any son born from eternity, but of a son conceived by the holy ghost, and born of the virgin Mary; the composers of that creed having learnt from the apostles, that *Jesus Christ was the true God*, 1 John v. 21. and that *in him dwelleth all the fulness of the godhead bodily*, Coloss. ii. 9, and that the apostles *preached faith in him*, Acts xx. 21, and that *He hath all power in heaven and in earth*, Matt. xxviii. 18.

What dependence is to be placed on councils, whilst they do not immediately approach the God of the church? Is not the church the Lord's body, and he its head? And what is a body without a head, or a body on which are set three heads, each forming purposes,

and making decrees? Doth not illumination, which is of a spiritual nature, as it descendeth from the Lord alone, who is the God of heaven and of the church, and also the God of the word, become in such a case more and more natural, and at last sensual? And when this happens, not a single genuine theological truth preserveth its true fragrance in its internal form, but is instantly cast out from the comprehension of the rational understanding, and dispersed into the air like chaff by the winnowers' fan; in which case fallacies enter, and take place of truths, and darkness reigneth instead of light; and then men stand as in a dark cave, with spectacles before their eyes, and a candle in their hands, and close their eyelids against all spiritual truths which are in the light of heaven, but open them for the reception of sensual truths, which are in the false light of the bodily senses; and afterwards when they hear the word read to them, their minds in like manner are asleep to the perception of truths, and awake to the perception of falses, and become like the beast that rose out of the sea, which had a mouth like a lion, and a body like a leopard, and feet like a bear, *Rev. xiii. 2.* It is said in heaven, that at the conclusion of the council at Nice, there was a fulfilling of these prophecies which the Lord declared to his disciples, *The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. xxiv. 29,* and in truth, the apostolic church was like a new star appearing amongst the heavenly constellations, but after the second council of Nice it became like the same star, when it is darkened, and disappeareth, as hath sometimes also been the case in the natural world according to the observations of astronomers. It is written in the word that Jehovah God dwelleth in the light which

no man can approach ; who then could approach him, unless he had come to dwell in approachable light, that is unless he had descended, and assumed the humanity, and in this made himself the light of the world ? *John* i. 9. Chap. xii. 46. Who cannot see, that to approach Jehovah the father, in his light, is as impossible, as to take the wings of the morning, and fly thereby to the sun ? or to feed on the sun's rays instead of elementary food ? or for a bird to fly in æther, and a stag to run in air ?

VI. That the Nicene and Athanasian doctrine concerning a trinity have together given birth to a faith, which hath entirely overturned the Christian church.

That both the Nicene and Athanasian doctrine concerning the trinity, asserteth a trinity of Gods was shewn above, No. 172. Hence sprang the faith of the present church, which is directed towards God the father, God the son, and God the holy ghost ; towards God the father, as he that imputeth the righteousness of the saviour his son, and ascribeth it to man ; towards God the son, as he that intercedeth, and is the mediator of a covenant ; and towards God the holy ghost, as he who actually inscribeth on the heart the imputed righteousness of the son, and secureth it with the seal of justification, sanctification, and regeneration ; this is the faith of the present church, which alone is sufficient to prove, that a trinity of Gods is acknowledged and worshipped. From the faith of every particular church, not only the whole of its worship, but also of its doctrine is derived ; wherefore it may truly be said, that as its faith is, so is its doctrine ; hence it follows that this faith, inasmuch as it is directed towards three Gods, hath overturned all things belonging to the church, for faith may be con-

sidered as a principal, and doctrinals as its derivatives, and derivatives take their essence from their principal. And if any one be disposed to examine the particulars of doctrine in relation to God, the person of Christ, charity, repentance, free-will, election, the use of the sacraments of baptism and the Lord's supper, he will see clearly that a trinity of Gods entereth into every particular, and although it may not actually appear therein, yet that is the fountain from whence it floweth. But since it is not convenient in this place to enter upon such an examination, and yet for the sake of opening men's eyes, it might be expedient to do so, therefore we shall give it in an appendix to this work. The faith of the church, in relation to God, is like the soul which animateth the body, and points of doctrine are like the members of that body; faith towards God also is like a queen, and points of doctrine are like the officers and servants that attend her palace, and as such officers and servants are in subjection to, and dependent on the queen's authority, so are points of doctrine on the injunctions of faith. From the nature of this faith too may be seen, in what manner the word, or holy scripture, is understood in the church; for faith bendeth and draweth towards itself, with all its might, whatsoever it can; so that if it be a false faith, it playeth the harlot with every truth that the word contains, and putteth a false interpretation upon it, and thereby falsifieth it; but if it be a true faith, then the whole word is on its side, and the God of the word, who is the Lord God the Saviour, infuseth light, and giveth the testimony of his divine assent, with a continual increase of wisdom to the true believer. That the present faith of the church, which in its internal form is a faith in three Gods, but in its external form in one God, hath extinguished the light of the word, and removed the Lord from his church, and

thus turned its morning into midnight darkness, will be seen also in the appendix. This was effected by the heretics who lived before the council of Nice, and afterwards by those who succeeded that council, and derived their heretical opinions from it. But what dependence, as we said, is to be placed on councils, which do not enter by the door into the sheepfold, but CLIMB UP SOME OTHER WAY, according to the words of the Lord in *John*, Chap. x. 1, 9? Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who hath good eyes walking in the night, neither of which can see the pit, before he falls headlong into it. Have not there been councils, for instance, which have established the pope's vicarship, the canonization of the dead, the invocation of saints, the worship of their images, the authority of indulgencies, and the division of the eucharist, with many other things of a similar nature? And what dependence then is to be placed on such councils? Hath there not also been a council which hath established the horrid doctrine of predestination, and hung it up before the doors of the temple as the pALLADIUM of religion? What dependence then is to be placed on such a council? But do you, my friend, go to the God of the Word, and thereby to the word itself, and enter by the door into the sheepfold, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings in the dark wood at the foot of the mountain.

The faith of every church is as the seed from which all its doctrines spring, and may be compared to the seed of a tree from which all its parts, even to the fruit, successively derive their birth; and also to the human seed from which are produced children, and families to many generations; wherefore when we are

acquainted with the primary faith of any church, which by the reason of its predominancy is called saving faith, we may know from thence, the state and quality of that church. This may be illustrated by the following example; suppose it to be a predominant faith that nature is the creator of the universe; the consequence of such a faith is a belief that the universe is what is generally called God; that nature is the essence; that æther is the supreme God, whom the ancients called Jupiter; that air is a goodness, whom the ancients called Juno, and made the wife of Jupiter; that the ocean is an inferior deity, who according to the ancients is named Neptune; and since the divinity of nature extendeth even to the centre of the earth, that there also is a God who, in conformity to the ancients, may be called Pluto; that the sun is the palace of all the Gods; wherein they assemble when Jupiter calleth a council; and moreover that fire is life issuing from God; and thus that birds fly in God, beasts walk in God, and fishes swim in God; and further that thoughts are only different modifications of æther, as expressions of thought are only modulations of air; and that love-affections are mere occasional changes of state, owing to the influx of the sun's rays; and with respect to a life after death, and a heaven and hell, that these things are mere fictions, invented by the clergy with a view to aggrandize their own honour and wealth, but that notwithstanding their being fictions, they are still useful, and ought not to be publicly despised, inasmuch as they may be serviceable to keep the minds of the vulgar under the yoke of obedience to the civil magistrate; that those however, who are caught with the bait of religion, are recluse men, whose thoughts are mere phantasms, whose actions are ridiculous, and who, living in servile subjection to priests, believe what they do not see, and see what is

above the sphere of their comprehension. These, and many other such consequent notions, are contained in the predominant faith, that nature is the creator of the universe, and they issue from it, as soon as ever it is opened to give them vent. This example then may serve to shew, that in the faith of the present church, which in its internal form is directed towards three Gods, but in its external towards one, there are contained legions of falsities, ready to burst into birth, like so many young spiders from the womb of a single mother. How plain must this appear to those whose minds have acquired true rationality by light from the Lord! but how dark and unintelligible to those, who have barred up the door to that faith, and its consequences, by a persuasion that it is not allowable for reason to look into its mysteries!

VII. *That hence is come that abomination of desolation, and that affliction, such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation.*

It is written in Daniel, *And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27.* IN MATTHEW THE EVANGELIST the Lord saith, *Many false prophets shall arise, and shall deceive many; when therefore ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth let him understand, Matt. xxiv. 11, 15,* and afterwards in the same chapter, *Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be, ver. 21.* This affliction and abomination are spoken of in seven chapters of the REVELATION, and are signified by *the black horse, and the pale horse, coming out of the book whose seals the lamb*

opened, Chap. vi. 5 to 8. Also by the beast rising out of the bottomless pit, which made war with the two witnesses and slew them, Chap. xi. 7, and likewise by the dragon which stood before the woman that was about to be delivered, to devour her child, and pursued her into the wilderness, and there cast out from his mouth water as a flood after her, that he might cause her to be carried away of the flood, Chap. xii. and likewise by the beasts of the dragon, one rising out of the sea, and another rising out of the earth, Chap. xiii. Also by the three spirits like frogs which came forth from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet, Chap. xvi. 13, and farther by this, that after the seven angels had poured out the vials of the wrath of God, in which were the seven last plagues, upon the earth, upon the sea, upon the fountains and rivers, upon the sun, upon the throne of the beast, upon the river Euphrates, and lastly upon the air, there was a great earthquake, such as was not since men were upon the earth, Chap. xvi. An earthquake signifieth the overthrow of the church, which is effected by falses and the falsifications of truth, and which is signified also by the great tribulation such as was not from the beginning of the world, *Matt. xxiv. 21.* The same is understood also by these words, *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God, and the wine-press was trodden without the city, and blood came out of the wine-press even to the horses' bridles, by the space of a thousand and six hundred furlongs, Rev. xiv. 19, 20,* where blood signifieth truth falsified; not to mention other passages in those seven chapters.

In the Evangelists, *Matt. xxiv, Mark xiii, and Luke xxi,* are described the successive declensions and corruptions of the Christian church; and in those chap-

ters by great tribulation, such as was not since the beginning of the world, neither shall be, is signified, as in other passages throughout the word, the infestation of truth by falses, to such a degree, that not a single truth remaineth which is not falsified, and brought to its consummation; this is understood also by the abomination of desolation in the same passages, and also by the overspreading of desolation, and by the consummation in Daniel, and in the Revelation, by the circumstances described above. All this was a consequence of men's not acknowledging the unity of God in trinity, and his trinity in unity, in one person, but in three, and thence founding a church on the idea of three Gods in the mind, and the confession of one God with the lips, whereby they have separated themselves from the Lord, and that to such a degree, that they have no idea left of the divinity in his human nature, when nevertheless he is God the Father in the Humanity, on which account he is called the EVERLASTING FATHER, Isaiah ix. 5, and saith to Philip, *He that seeth me seeth the father*, John xiv. 7, 9.

But it will be asked, what is the source or fountain, from whence such abomination of desolation as is described in Daniel, Chap. ix. 27, and such tribulation as never was, nor shall be, Matt. xxiv. 1, 2, hath sprung? I answer, The faith which universally prevails throughout the Christian world, with its influx, operation, and imputation, according to traditions. It is a wonderful thing, that the doctrine of justification by this faith alone, although it be no faith, but a mere chimera, is received in all Christian churches as the main-spring of divinity, that is, is taught by the clergy as the first and ruling doctrine of true theology. It is this faith which all young students in divinity eagerly learn, and imbibe in the universities, and which afterwards, as if under the influence of heavenly wisdom,

they teach in their churches, publish in their writings, and make the ground of all the literary fame and reputation that they ever hope to acquire, as it is the way to all the rewards, donatives and preferments that they can ever expect to be presented with; and this, notwithstanding that in consequence of such faith alone, at this day, the sun is darkened, the moon doth not give her light, the stars are fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in *Matthew*, Chap. xxiv. 29. That the doctrine of this faith hath now blinded men's minds to such a degree, that they are unwilling, and therefore seemingly unable, to see any divine truth interiorly, either in the light of the sun, or in the light of the moon, but only exteriorly, rudely, and superficially, as by the light of a fire, hath been proved to me by the clearest evidence; so that I can venture to affirm, that should the divine truths which relate to the conjunction of charity and faith, to heaven and hell, to the Lord, to a life after death, and to eternal happiness, be dropped down from heaven, written in letters of silver, they would be rejected, as not worth the reading, by those that maintain the doctrine of justification, and sanctification, by faith alone; whereas on the other hand should a paper containing the doctrines of justification by faith alone, be sent from hell, this they would receive, embrace, and carry home with them in their bosoms.

VIII. *Hence too it is come to pass, that unless a new heaven, and a new church be established by the Lord, no flesh can be saved.*

It is written in *Matthew*, *Then shall be great tribulation, such as was not from the beginning of the world unto this time, neither shall be; and except those days shall be shortened, no flesh could be saved*, Chap.

xxiv. 21, 22. The Lord, in this chapter, is speaking of the consummation of the age, by which is signified the end of the present church; wherefore by shortening those days is signified to put a period to this church, and to lay the foundation of a new one. Who doth not know that except the Lord had come into the world, and accomplished the work of redemption, no flesh could have been saved? And to accomplish the work of redemption is to establish a new heaven, and a new church. That the Lord will come again into the world, he himself hath prophetically declared in the Evangelists, *Matt.* xxiv. 30, 31. *Mark* xiii. 26. *Luke* xii. 40 Chap. xxi. 27, and in the Revelation, particularly in the last chapter. That he is also at this day accomplishing a redemption, by establishing a new heaven, and laying the foundation of a new church, with a view to make salvation possible to mankind, was shewn above in the lemma concerning redemption. The great arcanum respecting the impossibility of any flesh being saved, except a new church be founded by the Lord, is this, that as long as the dragon, with his diabolical crew, continueth in the world of spirits, into which he was cast, so long it is impossible for any divine truth, united with divine good, to pass through unto men on earth, but it is either perverted, or falsified, or destroyed; this is what is signified in the Revelation by these words, *The dragon was cast down upon the earth, and his angels were cast out with him; wo to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath,* Rev. Chap. xii. 9, 12, 13. But when the dragon was cast into hell, Chap. xx. 10, then John saw the new heaven, and new earth, and the new Jerusalem descending from God out of heaven, Chap. xxi. 1, 2. By the dragon are signified

all those who are influenced by the faith of the present church.

I have at times conversed in the spiritual world with those who maintain the doctrine of justification by faith alone, and have told them, that their doctrine is erroneous, and absurd, and that it occasioneth a false security, blindness, sleep, and darkness, with respect to spiritual things, and thereby bringeth death to the soul; exhorting them at the same time to desist from it; but the answer I have commonly received was, How desist? Doth not the superior excellence of clerical erudition over that of the laity depend solely on this doctrine? Then I represented to them that, according to this way of reasoning, they do not so much regard the salvation of souls as the aggrandizement of their own reputation, and that in consequence of applying the truths of the word to their own false principles, and thereby adulterating them, they are angels of the bottomless pit, called *ABADDONS* and *APOLLYONS*, *Rev. ix. 11*, by which are signified the destroyers of the church by the total falsification of the word; but they replied, What is that to the purpose? By our knowledge of the mysteries of this faith we are oracles, and from this faith, as from an oracular temple, we give our answers to all that ask us, wherefore we are not *Apollyons*, but *APOLLOS*; to this I replied with some warmth of indignation, If ye are *Apollos*, ye are also *LEVIATHANS*, the chief amongst you crooked *Leviathans*, and the inferior amongst you oblong *Leviathans*, whom God will visit with his strong and great sword, *Isaiah xxvii. 1*; but at this they smiled, and departed.

IX. *That a trinity of persons, each whereof singly and by himself is God, according to the Athanasian creed, hath given birth to many absurd and heterogeneous notions about God, which are merely fanciful, and abortive.*

From the doctrine of three divine persons existing from eternity, which is the chief of all doctrines that are taught in Christian churches, have arisen many unbecoming notions concerning God, unworthy of the Christian world, which ought to be, and which might be, a bright luminary to all people and nations, in the four quarters of the globe, respecting God, and his unity. All who are out of the pale of the Christian church, whether they be Mahometans, or Jews, or Gentiles, or whatsoever religion they profess, have conceived an aversion to Christianity singly on this account, viz. that Christians believe in three Gods: this the missionaries, sent abroad to propagate Christianity, are aware of, and therefore they are particularly cautious how they make mention of a trinity of persons, according to the Nicene and Athanasian doctrine, because they know, in such a case, that their converts would leave them, and laugh them to scorn. The absurd, ludicrous, and frivolous ideas which have arisen from the doctrine of three divine persons existing from eternity, and which do still arise in every one that continueth in a belief of the words of that doctrine, are these, that God the father sitteth above on a high throne, with the son at his right hand, and the holy ghost before them, attending to what they say, who instantly, as he is ordered, runneth through the whole world, and according to their determination dispenseth the gifts of justification, and inscribeth them in the hearts of men, and thus maketh them sons of grace, and the elect, who were before children of

wrath and the reprobate. I appeal to the learned, both clergy and laity, whether they entertain in their minds any other conception of the trinity but this, inasmuch as the doctrine they embrace occasioneth a spontaneous influx of this conception, as may be seen in the Memorable Relation above, No. 16. It is attended also with a curiosity of conjecture, what was the subject of their conversation together before the world was created; whether they discoursed about the creation intended, or about those that were to be predestinated, and justified, according to the opinion of the Supralapsarians, or about the work of redemption; and also, what is the subject of their conversation since the world was made;* what the father saith, by virtue of his authority, and power of imputation, and what the son saith, by virtue of his power of mediation; supposing thus, that imputation, which is election, is a consequence of the son interceding in mercy for all mankind in general, and for individuals in particular; and that the father is moved to shew favour out of love towards his son, and by reason of the sufferings which he endured on the cross. But who cannot see that all such notions are founded in a delirium of the mind concerning God? And yet these are the notions which are held to be most holy in every Christian church, which however are only to be kissed with the lips, but not to be examined with the eye of the understanding, because being supposed to be above the sphere and comprehension of reason, if they should be raised up from the memory into the higher regions of the under-

* That such is really the case, may be seen most clearly from many publications of this age, and particularly Milton's *Paradise Lost*, (a book with which most people are acquainted) in which frequent discourses between the father and the son, who are there represented as two single persons, are to be met with.

standing, they would occasion madness. Nevertheless the idea of three Gods is not thereby removed, but only a heavy and stupid faith begotten, under the influence whereof men think of God, like people fast asleep in a dream, or like those that walk in midnight darkness, or as persons born-blind, who cannot see even at noon-day.

That a trinity of Gods abideth in the minds of Christians, though they are ashamed to acknowledge it, is very evident from the ingenuity of many in demonstrating three are one, and one three, by geometrical and stereometrical figures, and various applications of arithmetic and physics to the same purpose; and also by the foldings of a piece of cloth or paper; thus they trifle with the divine trinity, like so many diviners or calculators of nativities. This sort of divination or calculation may be compared with the sight of the eye, when people are in a fever, who looking at any single object, as a man, a table, or a candle, fancy it to be three, and on the other hand fancy three to be one. It may be compared also with the ludicrous representation sometimes exhibited with a piece of soft wax, which a man takes in his fingers, and moulds into various forms, at one time into a triangular form, to represent the trinity, at another time into a spherical form, to represent the unity, asserting it still to be one and the same substance. Thus do men trifle with the divine trinity, which nevertheless, in its undivided state, is like a pearl of the highest price, but, when divided into persons, is like a pearl divided into three parts, which, it is well known, in such a case, entirely loseth its value.

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To the above I shall add the following MEMORABLE RELATIONS.* FIRST. In the spiritual world there are climates, and zones, as well as in the natural world, there being nothing in the latter world, but what ex-

* It may be necessary here to remark; for the information and satisfaction of such as may not be already previously acquainted with our author's works, wherein he treats more particularly on the nature of these his spiritual communications, that all things which exist in the spiritual world have their origin and existence from the affections and thoughts of the inhabitants there, and thus the things that there exist, are to be considered as strictly in agreement with, or representative of the state of their minds, according to the subjects meditated upon, or conversed about. The appearances therefore which our author here describes, are all to be considered in that light, and that they are nothing more than the mere representatives of the states of mind of the spirits and angels with whom he was at those times in spiritual association, and which representatives, or appearances, can only be understood according to the *science of correspondences*, as explained by our author throughout his various theological writings.

It is on this same principle of *correspondence* between things represented, and the things themselves, that we are to understand the wonderful things seen by the apostle John, as described in the Revelations, and so of all that was seen by prophets and others, as related in the Sacred Scripture.

It is further to be observed, that the particular part of the spiritual world wherein our author beheld the scenes he here describes, was what he distinguishes by the name of the *world of spirits*, that is, an intermediate state between heaven and hell, into which the spirit of man first enters, on leaving the body, and there continues for a shorter or longer period, until it is prepared for its final place of destination, either in heaven or hell, according to the kind of life, whether good or evil, which the person has lived in the body, but as to the particular purpose of the spirit being detained for a time in this intermediate state, the reader is referred to the writings themselves, for further information, which, to give a full and satisfactory description of here, would much exceed the limits of the present undertaking.

isteth also in the former, although the origin of their existence is different. In the natural world the varieties of climates depend on the sun's distances from the equator, but in the spiritual world they depend on the distances of the affections of the will, and the thoughts of the understanding, from a true love, and a true faith; for all things in the spiritual world exist according to such correspondence. In the frigid zones, in the spiritual world, there are the same appearances as in the frigid zones in the natural world; the ground seems frozen hard as stone, the water seems covered with ice, and the whole face of the country appears white with snow. These cold regions are the resort and habitation of those, who, during their abode in the natural world, have brought a lethargy on their understandings, in consequence of an indolent indisposition to think on spiritual subjects, attended with a laziness in the execution of good and useful purposes; they go by the name of Northern spirits (*spiritus boreales.*) On a certain time I was seized with a strong desire to see some country in the frigid zone, where those northern spirits dwell; and accordingly I was carried in the spirit towards the north, to a region which appeared covered with snow, and where the water was frozen to a solid ice. It was the sabbath day, and I saw a number of men, that is, spirits, of the same size and stature with men in the natural world, who had their heads covered with lions' skins, by reason of the cold, and their bodies, both before and behind, down to the loins, covered with the skins of leopards, and their legs and feet with the skins of bears; I also observed several riding in chariots, and some of the chariots made in the shape of a dragon with horns, stretching out before; they were drawn by small horses without tails, which ran with the impetuosity of terrible fierce beasts, whilst the driver, with the reins in his

hand, was continually whipping them to hasten their speed. I found afterwards that they were all flocking towards a church, which was invisible, by reason of the snow which covered it; some, however, who had the care of the church, melted the snow, and by its removal made way for the people to enter, who accordingly descended, and took their places. I was then permitted to take a view of the inside of the church: it was enlightened with lamps, and candles, in great abundance; the altar was of hewn stone, behind which hung a tablet with this inscription, A DIVINE TRINITY, CONSISTING OF FATHER, SON, AND HOLY GHOST, WHO ARE IN ESSENCE ONE GOD, BUT IN PERSON THREE. Presently the priest standing at the altar, after he had three times kneeled down before the sacred tablet, with a book in his hand, ascended the pulpit, and begun a sermon on the divine trinity, crying out in a loud voice, "O what a grand mystery! that the most high God should beget a son from eternity, and by him produce the holy ghost, and that they three should be joined in essence, but yet be separate in their properties, which are imputation, redemption and operation! If however we set reason to look into this mystery, her eye is blinded, and is overspread with darkness, as when one attempteth to look at the naked sun with the bodily eye; wherefore, my brethren, it is my advice that, in a subject of this nature, we keep our understandings in obedience to faith." After this he again lifted up his voice, and said, "O what a grand mystery is our holy faith! that God the father imputeth the righteousness of his son, and sendeth the holy ghost, who, in consequence of that imputation, giveth the pledges of justification, which are remission of sins, renovation, regeneration, and salvation; of whose influx, or operation, man is as ignorant as the statue of salt into which Lot's wife was turned, and

with whose indwelling, or state, he is as little acquainted as a fish in the sea! But, my friends, there is a treasure hid in this faith, so deep, however, and so covered up, that no part of it can appear; wherefore it is my advice that in this case also we keep our understandings in obedience to faith." After he had sighed for some time, he again raised his voice, and said, "Oh, how grand a mystery is election! He is an elect person, to whom God imputeth this faith, which of his free pleasure, and pure grace, he poureth out on whomsoever he pleaseth, and at whatsoever time it seemeth good unto him; and during the act of such infusion from God, man is like a stock or a stone, but, when this faith is infused, he becometh like a living and fruitful tree; the fruits however, which are good works, hang indeed from that tree, which in a representative sense is our faith, but still they do not cohere with it; wherefore the price of that tree doth not arise from its fruit; but as this may appear like heterodoxy, and yet is a great mystical truth, therefore, my brethren, it is my advice that on this subject also we keep our understandings in obedience to faith." Then, after a short pause, seeming as if he wanted to recollect something which he had stored up in his memory, he continued his discourse, saying, "From my store of mysteries I will yet produce one other, which is this, that man hath not a single grain of freewill, with respect to spiritual things; for the chiefs and rulers of our order assert, in their theological canons, that in regard to what concerns faith, and salvation, or the things particularly called spiritual, man hath no power to will, to think, to understand, no, nor even to accommodate, and apply himself to the reception of them; wherefore I do positively insist that man of himself hath no more power to think rationally, or talk sensibly, on such subjects, than a

parrot, a jackdaw, or a raven, and that, of consequence, with respect to spiritual things he is a true and real ass, and only a man with respect to natural things; but, my beloved friends, lest this subject should be troublesome to our reason, let me advise that in this also we keep our understandings obedient to faith; for our theology is like a bottomless abyss, into which, if we suffer our understandings to look down, we shall instantly sink over head, and perish as in a shipwreck; yet hear what I have to say; We are nevertheless in the true light of the gospel, which shineth aloft over our heads, but the misfortune is, that the hair of our heads, and the bones of our skulls prevent it from penetrating into the inner chambers of our understandings." When he had spoken these words he descended from the pulpit, and after he had offered up a prayer at the altar, and the service was ended, I joined some of the congregation, who were in discourse together, and had formed themselves in a circle round the priest, to whom they paid their compliments, saying, We are ever bound to thank thee for thy most excellent discourse, so full of majesty and wisdom. Then I addressed myself to them, and said, Did ye understand at all what the priest was preaching about? and they replied, We took all in with open ears; but why dost thou ask whether we understood it? Is not the understanding too much astonished with such subjects to have any clear comprehension of them? Then the priest interposed, and said, Blessed are ye, because ye have heard, and have not understood, for hereby are ye saved. I had some conversation afterwards with the priest, and asked him, whether he had taken his degrees regularly? He answered in the affirmative, and that he was a master of arts; then addressing him by his title, I said,—Thou hast been preaching about great mysteries, but

if thou only knowest their names, without knowing what they contain, thou knowest nothing; for they are like caskets locked with a triple lock, which unless thou openest and lookest in, (and this is only to be done by the understanding) thou canst not tell whether they contain things of value, or things of no value, or even things hurtful, as cockatrice eggs, and spiders webs, according to the description in Isaiah, Chap. lix. 5. As I spoke these words, the priest eyed me with a stern countenance; and the congregation departed, and got into their chariots, intoxicated with paradoxes, infatuated with empty speculations, and overspread with darkness in all things relating to faith, and the means of salvation.

THE SECOND MEMORABLE RELATION. I was once engaged in contemplation concerning what region of the human mind things of a theological nature have their residence in, and I at first conceived, that as such things are of a spiritual and cœlestial origin, therefore they must of course reside in the highest region. For the human mind is divided into three distinct regions, as a house is into three stories, and as the abodes of the angels are into three heavens. Then an angel presented himself before me, and said, Things relating to theology, in those who love truth for truth's sake, emerge even to the highest region, because in that region is their heaven, and they enjoy there the same light as do the angels; and things relating to morality, if they have been attentively examined, and contemplated, have their abode beneath the former, in the second region, because they have communication with what is spiritual; and under these, in the first region, are things of a political, or civil nature; but scientifics, or matters of science, which are of sundry kinds, and may be classed into their respective genera, and species, form the door

that leadeth to those higher regions. They in whom spiritual, moral, political and scientific things are in this subordination, have all their thoughts and actions influenced by justice and judgment, because the light of truth, which is also the light of heaven, from the highest region, enlighteneth what is below, just as the light of the sun, passing through the atmospheres, and air, progressively, enlighteneth the eyes of men and of beasts and fishes. But the case is altered with those who do not love truth for truth's sake, but with a view to their own glory and reputation; things of a theological nature, in such, reside in the last region where scientifics have their abode, and in some instances mix with the scientifics, but in other instances cannot mix; under these, in the same region, is the residence of political things, and under them of moral; for in such persons the two higher regions are not opened on the right side, so that they have no interior discernment of true judgment, nor any affection for justice, but only a certain ingenuity, whereby they can converse on every subject with seeming intelligence, and confirm whatever they please with an appearance of reason; but the objects of reason, which they are most enamoured of, are falses, because these cohere, and unite with, the fallacies of the senses. Hence it is that there are so many people in the world, who no more see the truths of doctrine derived from the word, than men born blind can see the objects of nature, and when they hear such truths they close their nostrils, lest the odour thereof should offend them, and create aversion; whereas to the reception of falses they open all their senses, and drink them in with the same greediness that a whale swalloweth water.

THE THIRD MEMORABLE RELATION. I was once meditating about the dragon, the beast, and the false

prophet mentioned in the Revelation, when an angelic spirit appeared before me, and asked, what was the subject of my meditation? I answered, concerning the false prophet; then he said, Come with me, and I will lead thee to the place of their abode, who are signified by the false prophet, and who are the same that are understood in the xiiiith chapter of the Revelation by the beast rising out of the earth, which had two horns like a lamb, and spake like a dragou. I followed him, and lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught, that man is saved only by faith in the merits of Christ, and that works are good and profitable, but not in regard to salvation, and that nevertheless they are to be insisted on as agreeable to the word of God, and as a means of keeping the laity, particularly the more simple amongst them, in stricter obedience to the civil magistrate, whilst they are instigated to the exercise of moral duties by the interior obligations arising from religion. Then one of them, observing me, said, Hast thou any desire to see our place of worship, wherein is an image representative of our faith? I answered in the affirmative; so he conducted me to the building, which was very magnificent, and lo! in the midst of it there was the image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls; but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power to represent very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived however that all this was a mere trick and delusion, I prayed to the Lord, and suddenly the interiors of my mind were open, and then I beheld, instead of the magnificent dome, a poor house, full of

clefts and chinks from top to bottom, without any order or regularity about it; and I saw within the house, instead of the woman, a pendent image, with a head like a dragon, a body like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast is described rising out of the sea, *Rev.* xiii. 2. Moreover, instead of firm ground, there was a bog, containing a great multitude of frogs, and I was informed that beneath the bog was a large hewn stone, under which the word lay entirely hid. On seeing these things I said to the enchanter, Is this your place of worship? And he replied, It is; but suddenly, at that very instant, his interior sight was opened, whereby he saw the same appearances that I did; whereupon he cried out with a loud voice, What and whence is all this! And I said, This is in consequence of light from heaven, which discovereth the quality of every form, and thus hath discovered the quality of your faith separate from the spiritual principle of charity; then immediately an east wind blew and removed the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the word: This was succeeded by a vernal warmth exhaling from heaven, and lo! then in the very same place there appeared a tabernacle, as to its outward form plain, and simple; and the angels who were with me said, Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac; it appeareth indeed plain and simple to the eye, but nevertheless, in proportion to the influx of light from heaven, it becometh more and more magnificent; and immediately they were permitted to open the heaven which is the abode of the spiritual angels, who excel in wisdom, and suddenly, by virtue of the influx of light from thence, the tabernacle appeared as a tem-

ple, resembling that at Jerusalem; and on looking into it, I saw the stone in the floor, under which the word lay concealed, beset with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colours on certain cherubic forms that were painted thereon. As I was wondering at these prodigies, the angels said, Thou shalt yet see something more surprizing; then they were permitted to open the third heaven, which is the abode of the cœlestial angels, who excel in love, and suddenly, by virtue of the influx of flaming light from thence, the whole temple disappeared, and instead thereof was seen the Lord alone, standing on the stone below, which was the word, in the same form and figure, that he appeared in before John, *Rev. Chap. i.* But whereas a divine sanctity instantly filled the interiors of the angels minds, whereby they felt a strong propensity to fall prostrate on their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence whereof the former appearance of the temple returned, and also of the tabernacle, but this was in the midst of the temple. Hereby was illustrated the meaning of these words in the Revelation, Chap. xxi. *Behold the tabernacle of God is with men, and he will dwell with them, ver. 3.* and also of these, *I saw no temple in the new Jerusalem, for the Lord God Almighty, and the Lamb are the temple of it, ver. 22.*

THE FOURTH MEMORABLE RELATION. Inasmuch as the Lord hath favoured me with a sight of the wonderful things that are in the heavens, and under the heavens, it is therefore my duty, in obedience to his command, to relate what I have seen. There was shewn me a magnificent palace, with a temple in its inner courts, and in the midst of the temple was a

table of gold, on which lay the word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk damask, of a purple colour; the seats of the second row with silk damask, of a blue colour; and the seats of the third row with white cloth. Below the roof, high above the table, there was seen, a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance as of a rainbow, when the firmament is clear and serene after a shower. Suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a vestry, where an angel, who had the care of it, attended, and within lay rich vestments in most beautiful and exact order. It was A COUNCIL CONVENED BY THE LORD; and I heard a voice from heaven, saying, DELIBERATE; but they said, On what? It was said, concerning THE LORD THE SAVIOUR, and concerning THE HOLY GHOST; but when they began to think on these subjects they were without illumination; wherefore they made supplication, and immediately light issued down out of heaven, which first enlightened the hinder part of their heads, and afterwards their temples, and last of all their faces; and then they began their deliberation, and as they were commanded, FIRST, CONCERNING THE LORD THE SAVIOUR; the first proposition, and matter of inquiry was, WHO ASSUMED THE HUMANITY IN THE VIRGIN MARY; and an angel standing at the table, on which the word lay, read before them these words in Luke, *The angel said unto Mary, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS; he shall be great, and shall be called THE SON OF THE HIGHEST. And Mary said to the angel, how shall this be, seeing I know not a man? And the angel answering said, THE HOLY GHOST*

SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE, *wherefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD*, Chap. i. 31, 32, 34, 35. Then he read also these words in Matthew, *The angel said to Joseph in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy wife, FOR THAT WHICH IS BORN IN HER IS OF THE HOLY GHOST, and JOSEPH KNEW HER NOT, till she had brought forth her first born son, and she called his name JESUS*, Chap. i. 20, 25. And besides these passages he read many more out of the Evangelists, as *Matt. iii. 17. Chap. xxvii. 5. John i. 18. Chap. iii. 16. Chap. xx. 31*, and several other places, where the Lord, as to his humanity, is called THE SON OF GOD, and where he, from his humanity, calleth Jehovah HIS FATHER; and also out of the prophets, where it is foretold that Jehovah should come into the world; particularly these two passages in Isaiah, *It shall be said in that day, lo! THIS IS OUR GOD, we have waited for him, and he will save us, THIS IS JEHOVAH, WE HAVE WAITED FOR HIM, we will be glad and rejoice in his salvation*, Chap. xxv. 9. *The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert an highway for OUR GOD; FOR THE GLORY OF JEHOVAH shall be revealed; and all flesh shall see it together; behold, THE LORD JEHOVAH will come with strong hand, and his arm shall rule for him; he shall feed his flock like a SHEPHERD*, xl. 3, 5, 10, 11. And the angel said, inasmuch as Jehovah himself came into the world, and assumed the humanity, therefore he is called by the prophets, THE SAVIOUR, AND THE REDEEMER; and then he read before them the following passages, *Surely GOD is in thee, and there is none else; verily thou art a GOD that hidest thyself, O GOD OF ISRAEL THE SAVIOUR*, Isaiah xlv. 14, 15. *Am not I*

JEHOVAH? *and there is no God else beside me*; A JUST GOD, AND A SAVIOUR, THERE IS NONE BESIDE ME, Chap. xlv. 21. I AM JEHOVAH, AND BESIDE ME THERE IS NO SAVIOUR, Chap. xliii. 11. *I Jehovah am thy God, and thou shalt know no God beside me*, FOR THERE IS NO SAVIOUR BESIDE ME, Hosea xiii. 4. *And all flesh shall know that I JEHOVAH AM THY SAVIOUR AND REDEEMER*, Isaiah xlix. 26. Chap. lx. 16. AS FOR OUR REDEEMER, THE LORD OF HOSTS IS HIS NAME, Chap. xlvii. 4. THEIR REDEEMER IS STRONG, THE LORD OF HOSTS IS HIS NAME, Jerem. l. 34. JEHOVAH *is my strength* AND MY REDEEMER, Psalm xix. 14. *Thus saith JEHOVAH THY REDEEMER, the holy one of Israel, I Jehovah am thy God*, Isaiah xlvi. 17. xlix. 7. liv. 8. *Thou JEHOVAH art our father, our REDEEMER, thy name is from everlasting*, Chap. lxiii. 16. *Thus saith JEHOVAH THY REDEEMER, I am the Lord that maketh all things*, Chap. xlv. 24. *Thus saith Jehovah the king of Israel, AND HIS REDEEMER THE LORD OF HOSTS, I am the first, and I am the last, AND BESIDE ME THERE IS NO GOD*, Chap. xlv. 6. *The Lord of hosts is his name, AND THY REDEEMER the holy one of Israel, THE GOD OF THE WHOLE EARTH shall he be called*, Chap. liv. 5. *Behold the days come that I will raise unto David a righteous branch, and this is his name, JEHOVAH OUR RIGHTEOUSNESS*, Jeremiah xxiii. 5. Chap. xxxiii. 15, 16. *And Jehovah shall be king over all the earth, IN THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE*, Zech. xiv. 9. From all these passages collected, they that sat on the seats were unanimously confirmed in this opinion, viz. that Jehovah himself assumed the humanity, for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, How was it possible for Jehovah God to become a man? Is not

he the creator of the universe ? And one of those who sat on the second row of seats turned himself towards the voice, and said, Who was it then ? And he who had been concealed behind the altar, standing then near the altar, replied, *The son begotten from eternity ;* but answer was returned, Is not the son begotten from eternity, according to your confession, the creator also of the universe ? and what is a son, and a God, born from eternity ? And how is it possible for the divine essence, which is one, and individual, to be separated, so that one part can descend without the whole ? *Another matter of inquiry concerning the Lord was,* whether or no, according to this reasoning, the father and he are one, as the soul and body are one ? and they said, That this must follow of consequence, inasmuch as the soul is from the father. Then one of those who sat on the third row of seats read, out of the Confession of Faith, called the Athanasian creed, the following passage, *Although our Lord Jesus Christ, the son of God, is God and man, yet he is not two, but one Christ, one altogether,* by unity of person ; for as the soul and body make one man, so God and man are one Christ. He added that the creed, containing these words, is received throughout the whole Christian world. even by the Roman Catholics ; then they said, What need have we of farther proof ? The father and he are one, as the soul and body are one ; and since this is the case, we perceive that the humanity of the Lord is divine, because it is the humanity of Jehovah ; and also that the Lord ought to be approached as to his divine humanity, because this is the only possible way to come at the divinity which is called the father. This conclusion the angel confirmed by several passages out of the word ; amongst which were these, *Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor,*

the Mighty God, the Everlasting Father, *the Prince of Peace*, Isaiah ix. 5. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou Jehovah art our Father, our Redeemer, thy name is from everlasting*, Chap. lxiii. 16. *Jesus said, He that believeth on me, believeth on him that sent me, and he that seeth me, seeth him that sent me*, John xii. 44, 45. *Philip said unto Jesus, shew us the father; Jesus saith unto him, He that seeth me seeth the father; how then sayest thou, shew us the father; believest thou not that I am in the father, and the father in me*, John xiv. 8, 9. *Jesus said, I and the father are one*, Chap. x. 30, and again, *All things that the father hath are mine, and all mine are the father's*, Chap. xvi. 15. Chap. xvii. 10. Lastly, *Jesus said, I am the way, the truth, and the life, no man cometh to the father but by me*, Chap. xiv. 6. To this the angel added, that the same things which are here spoken by the Lord of himself, and his father, may also be spoken by man with respect to himself, and to his soul. When the angel ended, they all declared with one mouth, and one heart, that the humanity of the Lord is divine, and that it ought to be approached in order to come at the father; inasmuch as Jehovah God, by it, sent himself into the world, and made himself visible to mankind, and thereby gave them access unto him: in like manner he made himself visible to men of old time, in an human form, and so gave them access unto him; but that was by means of an angel; and as this form was representative of the Lord, who was about to come into the world, therefore all things in the church at that time were representatives.

After this they proceeded to deliberate about *the Holy Ghost*, and previous thereto, they laid open the idea generally received concerning *God the Father, the Son, and the Holy Ghost*, which is, that God the

father is seated on high, with the son at his right hand, and that by them is sent forth the holy ghost, to enlighten, instruct, justify and sanctify mankind. But instantly a voice was heard from heaven, saying, We cannot endure an idea formed on such a conception; who doth not know that Jehovah God is omnipresent? And whosoever knoweth and acknowledgeth this truth, may also acknowledge that it is he who enlighteneth, instructeth, sanctifieth, and justifieth, and not a mediating God distinct from him; much less is it a third God proceeding from two others, as a person from a person; wherefore let the former idea, which is vain and frivolous, be removed, and let this, which is just and right, be received, and then you will see clearly. But immediately a voice was heard from the Roman catholics, who stood near the altar, saying, What then is *the holy ghost*, mentioned in the writings of the Evangelists, and Paul, by whom so many learned men amongst the clergy, and particularly of our own church, profess themselves to be guided? What person in christendom at this day denieth the holy ghost, and his operations? Upon this, one who sat on the second row of seats, turned towards the altar, and said, Ye insist that the holy ghost is a distinct person of himself, and a distinct God of himself; but what is a person coming forth, and proceeding from a person, except the operation which cometh forth, and proceedeth? One person cannot come forth and proceed from another, but operation can; or what is a God, coming forth, and proceeding from a God, but the divine which cometh forth, and proceedeth? One God cannot come forth and proceed from another, and by another, but what is divine may come forth, and proceed from one God. On hearing these words they that sat on the seats unanimously agreed in this conclusion, that the holy ghost is not a distinct person of

himself, consequently not a distinct God of himself, but that by the holy ghost is meant the holy divine, coming forth, and proceeding, from the one only omnipresent God, who is the Lord. To this the angels, who stood at the golden table, whereon the word was placed, said, *Well*; it is not written in any part of the old testament that the prophets spake the word from the holy ghost, but from Jehovah; and wherever the holy ghost is mentioned in the new testament, it signifies the divine-proceeding, which is the divine that enlighteneth, instructeth, vivifieth, reformeth, and regenerateth. After this came on another subject of inquiry respecting the holy ghost, viz. From whom proceedeth the divine which is signified by the holy ghost; from the father, or from the Lord? And whilst they were engaged in this inquiry, there shone a light from heaven, whereby they saw, that the holy divine, which is signified by the holy ghost, doth not proceed from the father through the Lord, but of the Lord from the father, comparatively as in the case of every individual man, whose activity doth not proceed from the soul through the body, but of the body from the soul. This the angel who stood at the table confirmed by these passages from the word, *He whom the father hath sent speaketh the word of God; for God giveth not the spirit by measure unto him, the father loveth the son, and hath given all things into his hand*, John iii. 34, 35. *There shall come forth a rod out of the stem of Jesse; the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might*, Isaiah, xi. 1, 2. *That the spirit of Jehovah was put upon him, and was in him*, Chap. xlii. 1. lix. 19. 21. Chap. lxi. 1. Luke iv. 18. *When the holy ghost shall come, whom I will send unto you from the father, John xv. 26. He shall glorify me, for he shall receive of mine, and shall shew it unto you;*

all things that the father hath are mine, wherefore I said, that he shall receive of mine, and shall shew it unto you, John xvi. 14, 15. *If I depart*, I will send the comforter unto you, John xvi. 7. *That the comforter is the holy ghost*, John xiv. 26. *The holy ghost was not yet given, because Jesus was not yet glorified*, John vii. 39. But after his glorification, *Jesus breathed on his disciples and said, Receive ye the holy ghost*, John xx. 22. and in the Revelation, *Who shall not glorify thy name, O Lord, because thou only art holy*, xv. 4. Inasmuch as the divine operation of the Lord, by virtue of his divine omnipresence, is signified by the holy ghost, therefore when the Lord spake to his disciples concerning the holy ghost, whom he would send from the father, he also said, *I will not leave you comfortless, I go away, and come again unto you, and in that day ye shall know that I am in my father, and ye in me, and I in you*, John xiv. 18. 20. 28. And just before his departure out of the world he said, *Lo! I am with you always even to the end of the world*, Matt. xxviii. 20. Having read these words in their presence, the angel said, From these, and many other passages in the Word, it is evident, that the divine, which is called the holy ghost, proceedeth of the Lord from the father. Whereupon they that sat on the seats all confessed, *This is divine truth*.

Lastly, This decree was passed, that from what hath been deliberated in this council, we see clearly, and of consequence acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a divine trinity, consisting of the all-begetting divinity, which is called father, the divine humanity, which is called the son, and the divine proceeding, which is called the holy ghost; then they lifted up their voices together, saying, *In Jesus Christ dwelleth all the ful-*

ness of the godhead bodily, Coloss. ii. 9. Thus there is one God in the church.

When these conclusions were determined in that magnificent council, they rose up to depart; and the angel, the keeper of the vestry, presented to each of them, who sat on the seats, rich shining garments, interwoven here and there with threads of gold, and said, Receive ye these *wedding garments*. And they were conducted in a glorious manner to the new Christian heaven, with which the Church of the Lord on earth, which is the New Jerusalem, is to be joined.

See No. 163.

The fifth Memorable Relation. On a certain day there appeared before me a magnificent temple of a square form, whose roof was like a crown, arched above, and elevated round about; its walls were continued windows of crystals, and its gate of a pearly substance; within on the south side, verging towards the west, was a pulpit, on which towards the right lay the Word open, and encompassed with a sphere of light, whose brightness surrounded and illuminated the whole pulpit; in the midst of the temple was a sacred place with a veil to cover it, which at that time was removed, and therein stood a cherub of gold, with a sword in his hand that turned every way. Whilst I was taking a view of all these things, and thinking what they meant, their signification was pointed out to me by an influx from above; hence I saw that the temple signified the New Church; the gate of a pearly substance, the entrance into it; the windows of crystals, the truths which enlightened it; the pulpit, the priesthood, and preaching; the Word upon it, which was open, and enlightened the higher part of the pulpit, the revelation of its internal sense, which is spiritual;

the sacred place in the midst of the temple, the conjunction of that church with the angelic heaven; the cherub of gold within, the Word in its literal sense; the sword vibrating in his hand signified, that this sense of the letter is capable of being turned every way, supposing only that it be applied to favour any particular truth; the removal of the veil before the cherub signified, that now the Word is laid open. Afterwards as I approached nearer, I saw written over the gate these words, *Now it is allowable*, which signified, that now it is allowable to enter intellectually into the mysteries of faith. On seeing this writing, it occurred to my thoughts how dangerous it is to enter intellectually into tenets of faith, formed out of man's own intelligence, and consequently consisting of falses, and how much more so to confirm them by passages from the Word, whereby the understanding is closed above, and in a short time below, and that to such a degree, that matters of a theological nature not only become disagreeable, but are also obliterated and effaced, like writing on paper devoured with moths, whilst the understanding abideth only in political concerns, such as regard a man's life in the state to which he belongeth, and in civil concerns relating to his own particular function, and in domestic concerns, or the business of his own family, in all which he attacheth himself closely to nature, and loveth her by reason of her enchanting pleasures, as an idolater doth the golden image which he carrieth in his bosom. Now whereas the tenets maintained at this day, in all Christian churches, are not derived from the Word, but from man's own intelligence, and consequently consist of falses, and yet are confirmed by some passages out of the Word, therefore amongst the Roman Catholics, by the Lord's divine providence, the Word was taken out of the hands of the laity, and opened amongst the

Protestants, but still in a degree kept closed up, in consequence of a ruling maxim amongst them, that the understanding is to be kept bound under obedience to faith. The case however is totally reversed in the New Church, wherein it is allowed to enter with the understanding, and to penetrate into all its secrets, and likewise to confirm them by the Word; and the reason is, because its doctrinals are a chain of truths revealed from the Lord by the Word, and the rational confirmation thereof causeth the understanding to be opened more and more upwards, and thereby to be elevated into the light which the angels of heaven enjoy, which light in it's essence is truth, wherein the acknowledgment of the Lord as God of heaven and earth shineth with resplendent glory. This is understood by the writing over the gate of the temple, *Now it is allowable*, and also by the veil removed from before the cherub in the sacred place, for it is an established law of the New Church that falsities close the understanding, and that truths open it. After this I saw as it were an infant over my head, holding a paper in his hand, who as he approached me grew up to the stature of a middle-sized man; he was an angel from the third heaven, where all appear at a distance like infants; when he was come near, he held forth the paper to me, which being written with circumflex letters, such as are used in that heaven, I returned it back, and desired him to explain the meaning of its contents in words adapted to my ideas; then he replied, "The contents are these; *Enter from henceforth into the mysteries of the Word which hath heretofore been closed up, for all the truths contained therein are so many mirrors of the Lord.*" See No. 508.

THE END.

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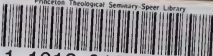








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